

PER BV 2570 .A1 P64 v.11

The Missionary survey





# THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief.

SARAH LEE VINSON, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year, in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XI.

SEPTEMBER, 1921

No. 9

PAGE OF PRAYER.....	613
WORLD NOTES.....	614
EDITORIAL.....	616
PUBLICATION AND SABBATH-SCHOOL EXTENSION:	
Rally Day Ahoy.....	651
The Rally Day Program. Gilbert Glass, D. D.....	651
Special Objectives for the Sunday-School Year.....	651
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
Above the Mason-Dixon Line, and Below It.....	655
Three Practical Suggestions.....	656
Preparing for the Next National Test.....	656
Baseball, Business, or the Church?.....	658
Heroic Service.....	658
Why Not Your Own?.....	659
WOMAN'S AUXILIARY:	
The Woman's Summer-School of Missions.....	660
Look Who's Here!.....	661
Conferences for Colored Women.....	662
Statement of Work of the Circles of the Women's Auxiliary to the First Pres- byterian Church, Knoxville, Tenn.....	663
"Ready".....	664
Ammunition.....	665
FOREIGN MISSIONS:	
Monthly Topic: Japan.....	667
A Search After God. Rev. J. Woodrow Hassell.....	670
The Influence of Geography and Climate on the People of Japan. Walter Welton.....	671
Golden Castle Girls' School. R. E. McAlpine.....	675
Sketches of Golden Castle School Life. Bessie M. Blaney.....	677
Grandfather Brady and John Harper, Jr., of Susaki, Japan. Miss Maria J. Atkinson.....	679
Marriage and Divorce in Japan. Rev. S. M. Erickson.....	679
A Converted Pocket-Book. Rev. J. Woodrow Hassell.....	681
Lepers. Mrs. H. H. Munroe.....	681
Donald W. Richardson, Jr. Rev. P. F. Price.....	683
Back Home Again. Mrs. Julia Smith Bedinger.....	684
A New Thing Under a Tropical Sun. Mrs. Katie Russell Smith.....	686
A Letter from Rev. Jas. R. Graham.....	687
Lights and Shadows in Mokpo. Rev. J. S. Nisbet.....	689
Sunday-School Work in Korea.....	690
Faithful Through Years of Revolution in Mexico. Rev. H. L. Ross.....	691
Letter from Rev. R. T. Cleveland to Mr. and Mrs. T. D. Bulla.....	694
Short Term Workers Needed. Egbert W. Smith.....	694
A Model Missionary Meeting.....	695
Missionary Sailings.....	695
Hidden Treasure.....	696
Senior Foreign Mission Program for September, 1921. Miss Margaret McNeilly.....	696
THE JUNIORS:	
Sunrise Cradles.....	697
Toshiro San—A Little Japanese Christian.....	697
The First Folding Fan.....	699
Junior Foreign Mission Program for September, 1921. Miss Margaret McNeilly.....	699
"The Sun of Righteousness." Margaret T. Applegarth.....	699
Junior Home Missions Program for September, 1921. Eleanor Andrews Berry.....	701
HOME MISSIONS:	
Our September Topic: Evangelism—City Missions.....	702
Winning the Youth. Rev. P. B. Hill, D. D.....	702
Indian Creek Sunday-School. Mrs. John Richardson.....	704
Sunday-School Evangelism in West Virginia.....	705
Sunday-School Evangelism. Is America Evangelized?.....	706
* A Program for Soul-Winning for a Whole Church. Dr. C. T. Caldwell.....	707
Some Results of Some Evangelistic Meetings Conducted. Rev. Trigg A. M. Thomas, D. D.....	709
I Will Not Doubt. Ella Wheeler Wilcox.....	710
The City's Challenge.....	711
Sharing Life's Cares. Pearl M. Wilkerson.....	712
Our Mission to the Jews. Rev. Charles D. Holland.....	712
Daily Vacation Bible School in "First Church." Miss Helen Cook.....	715
Message from the Secretary of War to General Assembly of Presbyterian Church, U. S. A.....	717
Rome Grafting in Court.....	717
Our Spice Box.....	718
Senior Home Mission Program for September, 1920. Eleanora Andrews Berry.....	718

## *The Missionary Survey in Every Home of the Saltville, Virginia, Church*

In the July issue of the SURVEY we asked this question: Is there any church where the Survey is in every home? We have a letter from Mrs. M. S. Hall, Saltville, Va., stating that the church at Saltville can answer this question in the affirmative. We are proud of this record, and we know that the Church must be. Are there not other churches that have reached this standard?

### *Are You Using the Honor Roll Charts?*

IF NOT, WRITE US AND WE WILL BE GLAD TO SEND YOU ONE OF THESE CHARTS WITHOUT COST.

HELP US MAKE THE SURVEY MEAN EVEN MORE FOR THE GREAT CAUSE OF MISSIONS.

### *Would You Believe It!!*

While at Montreat attending the Woman's Summer School of Missions we heard one of the Sabbath-School Extension workers say that she knew three Secretaries of Literature who were not subscribers to the Survey! How could such a thing be possible? What kind of results could be expected from her work? No matter what may be expected, we can be pretty sure that her record as Secretary of Literature will not startle the neighborhood.

---

HONOR ROLL:

Sumner, Miss.

# *Page of Prayer*

---

## FATHER, WHATE'ER

Father, whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at Thy throne of grace  
Let this petition rise:

Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of Thy grace impart,  
And make me live to Thee.

Let the sweet hope that thou art mine  
My life and death attend;  
Thy presence through my journey shine,  
And crown my journey's end.

---

## WE THANK THEE:

- For the heroic men in the Christian ministry. (Page 659.)
  - For the large number of pupils who attend the Golden Castle Girls' School. (Page 676.)
  - For the converted pocketbook. (Page 681.)
  - For the Women's Bible Conference in Mutoto. (Page 686.)
  - For the Christians who have been faithful through years of revolution in Mexico. (Page 691.)
  - For the good work carried on in Boone county, Va., under the leadership of Miss Friedenbergl. (Page 706.)
- 

## WE PRAY THEE:

- That the two lady teachers of English needed in China will soon be found. (Page 694.)
  - That the work in mission Sabbath schools in Walton county, Fla., may continue to go forward. (Page 703.)
  - For the Jewish mission work conducted by our Church. (Page 712.)
  - For a successful Rally Day throughout the Church. (Page 651.)
- 

## PRAY AND WORK

Prayer is no substitute for work. "Give us this day our daily bread," is no petition for a lazy man. God does not do for us what we can do for ourselves. Emerson used to say that God heard no prayer of the farmer for good crops except when he was on his knees weeding.

## A CANNIBAL'S GRANDSON— SUMATRA.

Lamsana, the grandson of a man who helped eat the first two missionaries to Sumatra eighty years ago, is now an earnest native preacher on that island. Upon his conversion as a lad he went to Singapore for an education, taking with him ten other lads. As there were no funds to support them, they all agreed to "eat themselves" while in school, a rather meaningful phrase, but equivalent to a desire to provide their own expenses. Eight years ago Bishop Oldham received a letter from a Battak Rajah representing fourteen headmen of pagan tribes, asking for a teacher to be sent. Lamsana offered to go and the rajahs were delighted to receive him. He spent some time teaching them, but workers were so scarce that he could not be allowed to stay long. After an absence of eight years Lamsana was able to go back last summer and found one of the rajahs still waiting for the Christian teacher to come back. In all the intervening years this rajah had kept his people from becoming Mohammedans, persuading them that the Christian teacher would come back.—*Missionary News.*

## SPREADING CHRISTIANITY BY LIVING IT.

Here is a striking report of one method that is used by a Dutch Mission in New Guinea: "As soon as an opening is gained to a new field, the members of a church already organized elect a group from among their number, usually entire families, and send them out as colonists to the new territory. All that is required is that the inhabitants signify their willingness to hear the "God-speech," and to give up their pagan religion. The colonists, followed by the prayers of the home church, settle in little groups and give a living picture of the Christian faith in their walk and conversation. They do not preach, but if occasion arises they witness for Christ. Sometimes the colonists

# WORLD

are killed and eaten, in which case others simply take their places." Let the reader ask: "Could I and the family I represent be sent out to do this kind of work? Are our lives such that we would exert an influence that would lead heathen men and women to know Christ?"—*Selected.*

## AMONG OTHER GIRLS.

Five girl students from the University of Prague, winners of two-year scholarships, offered to Czecho-Slovakia by Vassar College, came to the United States last September and have completed one year of work. The girls expect to return to Czecho-Slovakia to engage in some kind of social work. The Y. W. C. A. of Prague, helped to select the girls for the scholarships.—*Outlook of Missions.*

## KAMERUN MISSION.

The West African Presbyterian Mission has seven native ministers. Under their direction are four hundred evangelists, graduates of our normal school. These are stationed five to seven miles apart and they are keymen, spiritual guides and directors. Old women have walked 100 miles to attend communion service at the Elat Church—the largest Presbyterian Church in the world. On account of the long distance many communicants had to come, seven branch churches were organized, the smallest having 500 members, and the largest over 1,200; and still the parent church had 1,000 members, with more coming in. The mission has twice as much territory as before the war, and is responsible for a population of 3,500,000.—*Selected.*



# NOTES

## SUNDAY SCHOOLS ON FOREIGN FIELD.

At a recent meeting of the Executive Committee of the World's Sunday School Association, it was voted to appoint a sub-committee of the Committee on Education, relative to the training of women and girls for Sunday-school leadership in colleges and girls' schools upon the foreign field, also on work with girls, and for mothers. This sub-committee will also promote the training and appointment of children's division specialists and specialists in girls' work throughout the fields organized by the association. Miss Alma J. Noble is chairman of this new committee, which includes Mrs. H. W. Peabody, Mrs. F. W. Ayers, and Mrs. Frank A. Vanderlip.—*Missionary Review of the World*.

## SHORTAGE OF MINISTERS.

All denominations are reporting a shortage of ministers, and the number of new theological students in all seminaries reported is 117 less than last year. Garrett Biblical Institute has appointed a national secretary who will give his whole time to securing young men for the ministry.—*Selected*.

## BAPTIST WORK FOR MEXICANS.

The Baptists of the Southern Convention have a strong work for Mexicans in Texas where there are 650,000 of these Spanish-Americans. The chief centers are San Antonio, El Paso, and Austin. The Baptists have three mission workers in the lower Rio Grande Valley, where

there are 100,000 Mexicans and a flourishing church and Sunday school in Brownsville. There is, however, a great lack of workers and of adequate equipment for these fields. About 2,000 of the Texas Mexicans are members of Baptist churches.—*Missionary Review of the World*.

## STUDENT PASTORS AT UNIVERSITY OF IOWA.

Several denominational church houses in charge of student pastors are maintained on the campus of the State University of Iowa. These houses form home-like student centers where the work of the pastor is carried on. This work includes religious education, personal conference, and social activities.—*The Front Rank*.

## WOMEN AND TEMPERANCE.

The "New True" Woman's Association of Japan is leading a campaign against drink which included a parade of 10,000 women before the Diet. These women desire the limitation of hours for the sale of liquor, the limitation of the quantity to be sold, the enforcement of total abstinence within Parliament and the prohibition of sale to minors. Much is expected from the example of the Empress of Japan, for, in that country the people are supposed to follow the lead of their rulers.—*Missionary Review of the World*.

Siam is a country peculiarly open to missionaries. Even the princes and the nobles are friends of the missionary and men of all classes come to the missionaries for help and instruction.—*Forward*.

# EDITORIAL

## NEW LIFE IN THE OLD LAND.

R. A. LAPSLEY, D. D.

THERE have been held this year ten Synodical Young People's Conferences, reaching all the way from Virginia to Texas, and one general conference for all the States at Montreat. The attendance at each of these State conferences has averaged 150 young people, besides the leaders and conference workers; the attendance at Montreat was 450. So there have been brought together, in all these conferences nearly 2,000 of the choicest young people in our Church.

Our readers will be greatly interested in knowing, not only the fact that these conferences were held, but the purpose of them, the courses of study followed, the results obtained during the conferences themselves, and the influence which they are certain to exert upon the whole future of our Church.

### THE AIM.

While there are a number of lesser aims, the chief purpose, as defined by one of the principal leaders, is to present in an educational and inspirational way to our young people, *the fourfold program of religious education* as planned by the Executive Committee of Sabbath School and Young People's Work, and approved by the General Assembly. It is designed to give our future church members and the coming leaders in the work of the Church, definite instruction as to what the work of the Church is, and practical suggestions as to how to do that work. Consequently the leadership in these conferences is in the hands of our four Executive Committees through their secretaries and other representatives.

To accomplish these ends, each conference has a very definite program and a clearly defined curriculum. They continue for eight or ten days, and follow a fixed daily schedule. This daily schedule is divided into morning, afternoon and evening periods, the morning being given to class room study, and an open conference period, the afternoon to recreation, and the evening to a devotional vesper service, a song service, and an inspirational address.

### THE COURSE OF STUDY.

The class room study always divides into two parts: The first may be called Bible Study Classes, and the second, Text-Book Classes. As to the first, in one of the principal Synodical meetings, which is typical of all the rest, there were two Bible Study Classes, one in the Bible and Personal Evangelism, and the other in the Social Teachings of Jesus for Young People, based on the gospel by Luke.

In the text-book classes such text-books as these were used, supplemented largely by the lectures of the teacher in charge. For Foreign Missions, *Triumphs of the Gospel in the Belgian Congo*; for Home Missions, *From Survey to Service*; for Sunday-school Work, *The First Year Unit* of our Teacher Training Book, *Trained Workers*; in Christian Endeavor, *Expert Endeavor*.

All the delegates enrolled in one or the other of these classes, and the class periods were from 9:30 A. M. to 11:20 A. M. Then there was an hour of confer-

ence work, where Young People under a competent leader, freely discussed how they might grow as Jesus grew in body, heart, mind and soul.

To this course of study there was also added, as already intimated, addresses every night by some of the foremost speakers in the Church, such as Dr. Reavis on Foreign Missions; Dr. McMillen, on Home Missions; Dr. Sweets, Dr. Glass, Dr. Thompson and other well-known speakers.

### RESULTS.

Some of the immediate results were always gathered up at the close of each conference. There was always given an opportunity for the young people to express, either publicly or privately, what they felt the conference had done for them. One of the best methods adopted was to have each one write out and sign this expression of personal benefit. They were asked to pledge themselves to a *forward step* in their personal religious life, and also to make what were called *life work decisions*.

Just a word in explanation of this last phrase. These young people, ranging in age from 16 to 25, were not encouraged to pledge themselves to any specific form of Christian work, such as the ministry, and Home and Foreign Missions. The pledge asked of them usually took some such shape as this: "I mean to find God's plan for my life and follow it."

Just to show how far this thing went, at Nacoochee, Ga., in the Young People's Conference for the Synod of Georgia, there were 28 decisions for life work; at Peace Institute in the North Carolina Conference, there were 20 decisions; at Madison, W. Va., there were 22 decisions. At Charlottesville in the Virginia Synodical Conference, 87 young people wrote out a "forward step," which they meant to take, and 37 additional expressed, in writing, some "life work decisions." (While these were written and signed, they were held strictly confidential.)

### PROMISE FOR THE FUTURE.

In the judgment of many thoughtful minds, these great gatherings of young people cannot but exert a powerful influence upon the future of our Church. Our readers can see from the above full statement of the sort of instruction and training that these young people are receiving here, what this promise for the future is. These young people go back to the home church filled with information concerning all the great branches of the Church's work. They have gotten intensive training in Bible study, in the work of the four Executive Committees, and in the four-fold life program of young people's activities. We may reasonably expect that from their ranks will come large numbers of trained church school teachers, church officers, presidents of organized classes and departments, Christian Endeavor workers, liberal givers, and best of all devoted Christians.

And more than this, a great army of volunteers for the aggressive work of the Church in all of its larger aspects may be looked for from this source. While much of their enthusiasm will evaporate—as is the case in everything human—yet much resolute divinely inspired purpose will remain.

As a side issue here, it may be noticed that in the public testimony which these young people gave at the close of the conferences, there was nearly always a reference to the home influence which lay back of the purposes which were then and there expressed. A boy or girl would give testimony first of all to the faithful instruction of father and mother, pastor and church school teacher. It would be seen that the family and the home church and Sunday school had sown the seed; sometimes the College Y. M. C. A. or Y. W. C. A. had ripened the grain, but this conference had gathered in the sheaves.

One of our most conservative pastors who was at Montreat the Sunday following the Young People's Conference, expressed himself in most enthusiastic lan-

guage as to the promise for the future which these conferences certainly contained. The conference for this year is the fifth general conference held at Montreat. The North Carolina Synodical Conference is the third for that State. Let this training for young people go on and continue, say ten years longer, and no one except God, whose hand is in all this, can say how large and blessed the results will be.

It will be remembered that every year the conference attendance changes, and so far as the young people are concerned the personnel is entirely new. Few of these young folks come back the second year; it is not expected or desired that they should. But each year a fresh set of young minds and hearts are brought under the influences of another conference to receive the stamp of its instruction and training.

#### THE DUTY OF THE CHURCH.

Just a word to the churches from which these young people came. What will your delegates find when they return?

Sometimes when young folks come down from the mount of privilege, such as they find these conferences to be, they meet with an unsympathetic reception in the church at home. Sometimes cold water is poured on the flame of their enthusiasm by apathetic and uninformed adults, just as it was in the olden times, when the young man of Nazareth returned to his old home and found that "a prophet

is not without honor save in his own country."

Let us hope that the churches which sent out these young people will give a most cordial welcome to their returning delegates. Let them receive cordial co-operation from pastors, sessions, and Sunday-school officers. For example, in the Intermediate and Senior Departments of the larger schools which have their own worship in their own room, this might be conducted sometimes by some of these young people who have learned how at the conference. You might arrange for a conference echo meeting in the Sunday school or at the mid-week service of the church, when everybody may hear what these young people have to tell. You might have the young people take charge of the Sunday night music once in a while, and sing their conference hymns. We know one church, by the way, where the music at the mid-week service is given over entirely into the hands of the young people, with excellent results.

And besides these suggestions which give an opportunity for temporary expression of conference enthusiasm, some more permanent means of reaping the benefits in the home church should be devised. The habits of Bible study begun in the conference should be confirmed, the mission study books should be reviewed, and all the young people in the church should be lined up along with the conference delegates in carrying out the newer, better methods of young people's activities.

#### MORSELS FROM THE MONTREAT MISSIONARY CONFERENCE.

JANET HAY HOUSTON.

**Y**ES, morsels—but morsels from a rich man's table. The Foreign Mission Conference at Montreat this season is progressively fine. As our world work widens the material is increased. The bright particular stars gain in brilliancy. And new stars appear, with now and then those rich rare bodies called

comets. Several of the latter class trailed across our Convention skies.

I was never more impressed with the genus missionary. Dark places hide gems and the richest things of the earth are found in the secret places.

Another phase of these missionaries is their keen sense of humor—not every-

body knows that it is this that keeps the heart up and the tears back.

I have sat in Congress lately, but I got no such world views nor did I hear of such Nation Leagues as these men and women have taken and formulated and proved. I have to cast my first ballot—I intend to try to fill all the places in Washington with missionaries.

The conference opened on Friday morning, July 22nd, and on that and the following morning there were twelve addresses by our missionary ladies, each different from all the others and each a gem of its kind. Dr. Chester remarked that he did not know there were that many different kinds of missionary addresses that could be made all different from each other and all of them good.

Mrs. Butler quoted Haddon Taylor as saying that in praying for the different mission fields of the world, he always prayed first for Brazil, which he thought needed prayer even worse than China.

Mrs. R. T. Shelds, of China, said, "The students of China are proving themselves a national power. They held Japan at bay, but they need Christ."

Miss Esther Matthews and Miss Ella Graham, of Korea, pictured the mission work in Korea as a conflict between Christ and Satan, and said that women are Satan's principal agents in the conflict. Miss Matthews called attention to the fact that objects of worship in Korea are painted with red earth, showing a secret trust in the power of blood to atone, which makes it less difficult to convince them of the atoning power of the blood of Christ.

Mrs. Munroe, of Japan, asked for a thousand hours of prayer from each of us for her work, and thrilled our souls telling of her faith trials and the triumphant proofs which came in her experience that God answers prayer.

Mrs. Longenecker, of Africa, pleaded for the establishment of a cotton mill in the Congo, as the only method by which it would be possible to fulfill for the African the saying of Christ, "I was naked and ye clothed me."

Mr. J. W. Allen, of Africa, told of the diamond industry that is developing in the Congo, but said, "I would not go over there to dig diamonds, but we are over there for black diamonds."

These are just a few samples of the many good things that were said in these addresses. Space fails me to give more of them in this form.

On Thursday night Dr. Chester delivered an address on "The Signs of the Times." He pictured present world conditions as being more distressing than ever existed before since man appeared on the earth. He declared his belief that no remedy for these conditions could be found in present day world politics and diplomacy, these being in reality the direct cause of the social, industrial, and political chaos into which the world has been plunged. The gospel of Christ was pointed to as the only remedy. He then pictured the wonderful change that has come over the Church in the past quarter of a century in its attitude towards its world task, and declared that never before was the missionary interest in the Church so deep, so widespread and so intelligent as it is to-day, and expressed the belief that some persons now living might live to see the whole world evangelized. This must be the condition precedent to the Christianization of not only the world as a whole, but of each individual nation. "It is into an evangelized world that the new Jerusalem will descend."

The Program Committee expressed anxiety lest it might be difficult to maintain the standard of the first three days to the end of the Conference, but those who remained to the end declared that there was a rising tide of interest and power to the very close. I regret that space forbids any attempt to give sketches of the many fine talks of our missionaries, and especially of the masterful analysis of conditions in Japan given by Rev. L. C. M. Smythe on Friday night, of the great heart appeal made by Dr. W. R. Dobyns in his sermon on Sunday morning on Esther 8:14, "So the posts that rode upon swift steeds went out, being has-

tened and pressed by the king's commandment." The manuscript of the sermon preached by Dr. DuBose on Sunday morning the 24th, has been sent to the Church papers for publication, and it is to be hoped that the sermon of Dr. Dobyns will also be published, both in the papers and in leaflet form for general circulation.

The closing exercises on Sunday night were impressive to the last degree. They consisted of testimonies from the twelve new missionaries now ready to sail and two young missionary volunteers in course of preparation, giving the reasons why they had chosen Foreign Missions as their life work. The simplicity, the naturalness, the good sense, and the spiritual fervor that characterized these testimonies profoundly impressed the great congregation assembled in the auditorium. At the conclusion of this exercise, the new missionaries sang together a hymn composed for the occasion by Miss Edith Houston,

of our Cuban Mission. Then Dr. W. H. Hudson, of the Mid-China Mission, gave a very impressive charge to the new missionaries concerning the things that they would need to be mindful of in the beginning of their work on the field. Then Dr. Chester spoke the word of farewell to both the old and the new missionaries who are about to sail. A most touching prayer of consecration for the new missionaries was led by Dr. Dobyns, and then the greatest of our Montreat Foreign Missionary Conferences was closed with the singing of the parting hymn, "God Be With You Till We Meet Again."

We were all made to feel that God had been with us throughout the Conference, guiding and directing and blessing us, and that He would bring out of it some great good for His Church and for the world.

## PARTING HYMN SUNG BY THE NEW OUTGOING MISSIONARIES AT THE MONTREAT CONFERENCE.

By Miss EDITH HOUSTON.

The Son of God goes forth to war  
 A kingly crown to gain,  
 And we have heard the trumpet's call  
 We follow in his train.  
 Though what awaits we do not know,  
 We dare not linger here,  
 When others die in mortal woe  
 Or live a life of fear.  
 And though await us toll and pain  
 Within the battle strife,  
 Oh grant that we some scars may gain  
 For him who gave us life.  
 He leads us, marching by our side,  
 Who never knew defeat;  
 And if we keep close step, we see  
 The nail prints in his feet.

---

1,500 girls from other countries are studying in the United States.

# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

## *Rally Day Ahoy!*

**T**HIS is September, and the next month is October, and that means that we are just one month away from one of the most important epochs in the yearly schedule of our Sunday schools. Rally Day comes on the second of October, and the schools which will get the most out of this occasion are beginning right now to make their preparations for it. We have a most attractive poster to go to each Sunday school which will be sent from our office, together with all the material necessary to use in gathering up

the Rally Day offering. Our people more and more realize what an opportunity to reach the unsaved is given them through their Rally Day offering, and the collection appeals to them the more because it is the unchurched, unreached children of the South who are the beneficiaries of their gifts. For years past the Rally Day offering has steadily increased year by year, and we hope that this will be the largest in the total amount and the most cheerful and enthusiastic in the spirit of the givers.

### THE RALLY DAY PROGRAM.

BY GILBERT GLASS, D. D., *General Superintendent.*

All Sunday-school leaders and teachers should be particularly interested in effective preparation for Rally Day. This is the great Sunday-school day in the year, as it is an interesting and instructive occasion in itself, and also has direct bearing on the success of the whole year's work.

#### WHAT ABOUT THE PROGRAMS AND PROGRAM MATERIAL?

Program material is sent to every superintendent according to our latest records about the first of September. We have frequent inquiries from teachers and departmental superintendents regarding this material, and it is necessary to write a good many letters directing such inquirers to their own superintendent for material. Please inquire of your super-

intendent if he has received this material and ask him for such program supplements and helps as you may need. If your superintendent has been changed since the reports of our church were sent to your Presbytery last spring, the material has been probably sent to your old superintendent. Please be on the lookout for this and let us know immediately if you need additional material, giving the name of new superintendent.

#### THE IMPORTANCE OF RALLY DAY.

Rally Day is a great opportunity for entering on progressive work in your Sunday school. Make the most of it in securing a large attendance, putting on an attractive program, organizing your forces for the coming year, and sending

# RALLY DAY

OCTOBER 2<sup>ND</sup> 1921



“GIVE YE THEM TO EAT”

Help the Master Feed the Gospel Hungry

**\$100 000 NEEDED**

**FOR SUNDAY SCHOOL EXTENSION**

Send contributions to R.E. Magill, Treas.  
Box 1176, Richmond, Va.



a good offering for Sunday-school extension.

#### WHAT IS SUNDAY-SCHOOL EXTENSION?

Sunday-school extension has a wide meaning and includes more than the strictly missionary side of our work. The stimulation and direction of outpost mission work by local churches, putting Sunday-school missionaries in destitute fields for the establishing of mission schools and the teaching of those who are otherwise unreached, the developing of good Sunday-school methods throughout the Church, and the religious training and instruction of our own children and the children of our neighbors within congregational reach; all of these are legitimate phases of Sunday-school extension.

Our increasing force of field workers and Synodical superintendents who have in charge the promotion of effective methods in Sunday-school and Young People's Work throughout the Church are doing a most valuable service to the kingdom from both educational and evangelistic viewpoints. The mission of the Church is to evangelize the world, including the immediate community surrounding the local church, the destitute sections in our own borders, and the nations that sit in darkness and in the shadow of death, because of their ignorance of the good news of the cross.

The teaching of the gospel in its larger meaning is necessary to world evangelization. The gospel must be made clear to the mind and heart of each generation, and this can not be done satisfactorily by the mere statement of gospel facts from the pulpit. It must be taught in order to be clearly understood and acted on. The very terms of the Great Commission make this clear, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

The Great Commission is a teaching

commission, and the Church must develop its teaching capacity and activity if it is to be obedient to the last great command of the Master. This means Sunday-school extension in its widest sense, as indicated above.

An adequate program of religious training in the local church is also necessary if we are to have a sufficient supply of trained leaders for the evangelizing of the world. The broad objective of the modern church school, or Sunday school, includes not merely the saving and training of individual lives, but the developing of real leadership and the enlisting and initial training of those who are to give their lives wholly to the kingdom's service. Our theological seminaries and the Assembly's Training School at Richmond depend on what might be called the primary educational work of the local church for their supply of students.

#### OUR LARGER PROGRAM OF PROMOTION.

The Publication Committee therefore, representing the aggressive spirit of the Church in rising to meet this larger need and opportunity, has planned such promotion of effective educational methods in teaching religion in the local church as shall put at the disposal of every congregation the knowledge and skill required to meet the emergency of the present time.

The last General Assembly urged all Synods to adopt the Synodical plan of superintendent for Sunday-school and Young People's Work. The Committee of Publication stands ready to co-operate with all Synods in this plan. We are also enlarging our field force at headquarters as rapidly as practicable in order to adequately man the conferences and training schools which are multiplying throughout the Church.

When you make your offering for Sunday-school extension keep in mind this larger program and remember what it means for the saving and training of this generation and the evangelizing of the world.

## SPECIAL OBJECTIVES FOR THE SUNDAY SCHOOL YEAR.

**R**ALLY DAY is an opportune occasion for announcing goals and objectives for the Sunday-school year. A good deal of thought should be given to this matter in the conferences which are held in preparation for Rally Day. Here are some suggestions for your consideration:

1. *The Grading of the School.*—Is your school really graded? Are your pupils grouped according to age and capacity, and are the proper methods and lesson materials used for each group in teaching and in training the devotional life through worship? Send for our leaflets on grading so that you may check this matter up. The Sunday after Rally Day is a very good time to start on the new basis.

2. *Increased Membership and Attendance.*—In some of our Synods the Sunday-school membership is very small as compared with the church membership. The Stewardship Committee at the last General Assembly called attention to this fact, and the Assembly endorsed a forward movement for the enlistment of the entire Church membership in the Sunday school. In addition to this, every school ought to be a recruiting station for those who are outside the Church. Make this a great year for increasing your Sun-

day-school membership. See suggestions in Rally Day material for this.

3. *The Campaign for Trained Teachers.*—Let this be a great year for teacher training. The public schools of one of our Southern States is giving credit for work done in the Sunday school on the strict condition that the teachers of the pupils receiving credit have a Standard Teacher Training diploma. This is a fine move, and we hope that it will be adopted by all of our schools. Let the conscience of the Church be aroused on this matter of genuine religious education in the Sunday school. Start a teacher training department in your school with the resolute purpose of having a trained teaching force at the end of three years. Now is the time to start.

4. *Evangelization.*—The school that is doing real religious training and that is getting the Bible into the minds, hearts and wills of its pupils, in prayer and dependence on the power of God's Spirit, will be a great agency for conversion and spiritual revival. About 60 per cent of the recorded conversions in our Church last year came from the Sunday-school. A much larger percentage than this will be the result of wide-awake and effective methods in our schools. Let us make this a great year for the harvesting and enlistment of the young life of the Church!

# Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,  
410 URBAN BUILDING,  
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,  
LOUISVILLE TRUST CO.,  
LOUISVILLE, KY.

## ABOVE THE MASON-DIXON LINE, AND BELOW IT.

**I**T IS a curious circumstance that one must look to the South in order to observe a genuine culture, but must cast his eyes to the North to discover great seats of learning." These are the words of Dr. S. H. Wainright, who is the general secretary of the Christian Literature Society of Japan.

His words are true. It is a curious circumstance indeed.

And why does this situation prevail? It is all a matter of endowments. Northern institutions have so clearly recognized that great colleges rest only on great endowments and have so energetically sought to solve their financial problems that this section now has a practical monopoly on really great schools.

### COMPARE THE GIFTS.

In 1920 the vast sum of \$87,464,203 was contributed to Northern colleges and universities in gifts of \$75,000 or more. During the same period Southern institutions thus received only \$250,000—and much of this came from Northern donors.

According to apparently authentic reports, the South now has but nine schools not supported by public taxation which have an endowment of \$1,000,000 or more. These are Emory, Trinity, Peabody, Rice, Tuskegee, Vanderbilt, Berea, Tulane, and Richmond. One of these is a Negro institution while at least five of the nine obtained their funds from Northern men.

Against these nine schools of the South, the North and West has at least seventy-five institutions with an endowment of more than a million.

### THE CASE OF MASSACHUSETTS.

Take the case of the very small State of Massachusetts. It is insignificant in size, yet its colleges and universities are worth more than all of those in the South combined.

And what has been the result? Unproductive and tiny Massachusetts, with an area of 8,000 square miles and a population of less than 4,000,000 has amassed more taxable property than the ten distinctly Southern States, which are highly productive, possess a population of more than 21,000,000 and cover fifty times as much territory.

It has certainly paid Massachusetts to put her money into college endowments.

### COUNTING THE COST.

The situation is truly damaging and humiliating. Bishop W. A. Candler has thus summed up the losses incurred by the South:

"(1) Our sons and daughters by the thousands are being educated in other sections, and the characteristics of our Southern civilization are in many cases schooled out of them.

"(2) Moreover, for lack of adequately endowed colleges and universities, the South has lost, and must continue to lose, many of its strongest educators. Georgia thus lost the LeContes to California, W. A. Keener to Columbia, and others scarcely less eminent as educators. South Carolina lost, to Wisconsin, Charles Foster Smith and Virginia lost Price to Columbia, Dodd to Chicago and Christian to Harvard.

"(3) We are damaged at home and discredited abroad by our lack of great institutions of learning, for the educated people of other lands must naturally and greatly depreciate a section which is thus feeble in its educational enterprises."

Has not the time arrived when the South must build up her own institu-

tions? No longer are our people poor; our problem is not the lack of wealth. It is simply the absence of adequate financial methods on the part of our institutions. The corrective lies at hand. Shall we not use it for the preservation of our own culture and our own country?

### THREE PRACTICAL SUGGESTIONS.

1. Decide the life work in view of your best. Second-rate considerations are never satisfactory. They may appear to be so for the time, but ultimately they will breed discontent, and their path will be all the more tragic when there is no longer time to return and reconsider.

2. Make the decision in view of your whole life. Many a program has seemed attractive when only the first few years were considered, but the decision which is to be untiring must be one big enough to carry the investment of the forty or fifty years you expect to live. It must be great enough to command all of your energies, to promote the full growth of your manhood and the investment of the powers which you possess now and the powers which shall come with your increasing maturity.

3. Make the decision in view of the

world's greatest needs and consider those needs in view of your highest powers. The world needs street-sweepers, but it needs great-minded, large-hearted Christian leadership vastly more.

You have but one life to live, therefore, you wish to live it in the fullest, most complete, most joy-filled fashion. You recoil from its being frittered away in useless, aimless employment, and you are not attracted by simply drifting into some form of life occupation which has not been entered by clear foresight of purpose.

Being a follower of Christ, you realize that, in its broadest sense, the kingdom of God is the supreme goal of the world, and its program is the comprehensive enterprise to which every honorable pursuit may be related.—*J. Franklin Ream.*

### PREPARING FOR THE NEXT NATIONAL TEST.

**W**E TAKE the following extracts (italics ours) from a recent article on "Higher Education as a National Asset," written for the *Youth's Companion*, by Frederick Paul Keppel, Assistant Secretary of War, during the last administration.

Not long ago the question of a boy's or of a girl's going on beyond high school was generally felt to be pretty much the business of the boy or the girl in question, or, to a less degree, of the family. As a

nation we "believed in education," as we said, but in general higher education was regarded as an opportunity for the individual, the taking or leaving of which affected only the person concerned. Now we know that there is a larger aspect of the whole matter. The war has taught, or should have taught, a number of lessons, and of those one of the most important is that, *next following the fundamental questions of ideals and of personal soundness the supply of broadly trained*

*men and women is perhaps the greatest single element in the strength of a nation.*

The war promptly showed us that as a nation we were insufficiently supplied with individuals possessing the skill to perform certain tasks necessary to meet the emergency that the war itself had created. Those shortages were so huge as to be reckoned by the hundreds of thousands. The war showed us also, however, that, given an impetus sufficiently powerful and nation-wide, and given also a supply of teachers and organizers of instruction, great masses of men and women can acquire the necessary skill to perform those specific tasks far more rapidly than either the public at large or the professional educator had supposed. It was a new kind of teaching and a new kind of learning. There was very little theory to it; it was just mastering one job after another; but it worked and the reason it worked was twofold.

In the first place, the national emergency and the general excitement and spirit of emulation tapped sources of energy in thousands of persons of which neither the possessors nor their friends had previously had the slightest idea. Through the release of those unrealized energies unskilled workmen rapidly became skilled workmen, and those already in the class of skilled workmen took over the jobs previously reserved for professionally trained technicians. That was all part of the same national speeding-up process that enabled the army to turn out effective line and supply officers in fewer months, sometimes in fewer weeks, than Germany was accustomed to do in the same number of years—a feat that, it is said, did more to upset the carefully worked-out theories of the German general staff as to the part the United States was to play in the war than any other single thing.

#### THE NEXT NATIONAL TEST.

That wholesale providing of skilled operators would have been impossible either in the army and navy or in civilian enterprises without a sufficient supply of

men competent to analyze each situation as a problem to be solved, strip it of everything not strictly essential to the particular need to be met and finally present it as a teaching programme in the form of a series of jobs to be mastered, and mastered within the time available. As a nation we had fortunately a sufficient supply of the organizers and teachers needed to meet that particular crisis, just as we had a sufficient nucleus of army and of navy officers to organize and develop the training programme for officers.

We are now looking to the future, and what I want you to realize is that among the assets of a nation—the basic sources of its strength—must be included a supply of such organizers and teachers. *They must be broadly rather than narrowly trained, for no one can foresee the particular skill that will be required to meet the next national test.* It will not necessarily be a war test; in fact, it is likely to be of a wholly different nature; and in any event the special kinds of skill will almost certainly be different from those developed during the past few years. Barring exceptional individuals here and there, those organizers and teachers must be drawn from the men and women who have completed a course of higher training.

*We are at a period in the history of the world when the decision of men and women regarding their life work is of greater importance than perhaps ever before; and if enough young American men and women of ability and character make the decision to take the long road of training as a preparation to meet the problems that are sure to arise within their generation, it is safe to say that one of the most important elements in our strength as a nation will be provided.*

There will be few to dispute Mr. Keppe's plea for an adequate reserve of men and women, broadly trained and ready for "the next national test." You will note, however, that he puts this need second to that of "the fundamental questions of ideals and of personal soundness."

Where are those fundamental ideals to come from? Our State universities and technical schools do not pretend to and cannot furnish them.

This is the supreme task and privilege of the Church—to give young men and women those fundamental ideals and

foundations of individual character on which alone can any lasting leadership for our country and the world be built and for this supreme task the Church has an instrument ready to her hand—the Christian college.

### BASEBALL, BUSINESS, OR THE CHURCH?

**D**ID you know that the big baseball leagues of America have their scouts in every State of the Union looking out for any boy who shows a promise of becoming a star pitcher or knocking sensational home-runs? The boy may be in an orphan asylum, a reformatory or live in some isolated hamlet, but if he can *play ball*, the big league scouts will find him and give him his chance.

Did you know that many of the large corporations send their scouts up to the universities and colleges every year to look over the graduating class and pick out the men they want for their business?

Did you know that your own Church is a pioneer in the field of recruiting her boys and girls for the service of Christ while their enthusiasm, their power to

dream dreams and see visions, their desire to serve is at the flood tide?

We are glad to announce that our various series of stories for boys and girls have been revised and graded to suit different ages. A new series for older girls has been written and it is planned to add others from time to time.

The following series are now ready and may be ordered from the Department of Education for the Ministry and Mission Service, 410 Urban Building, Louisville, Ky.

Junior Hero Tales, for boys and girls from 9-12.

Boy Scout Series, for teen-age boys.

Voices of Girlhood, for teen-age girls.

The Great Adventure, for older boys.

The Real Romance, for older girls.

### HEROIC SERVICE.

**T**HE following extracts are taken from the address of Dr. Charles Lewis Slattery on "The Use of the Ministry To-day."

"I have only one other reason to give why the ministry has peculiar use to-day. That is because it offers a field for heroism. The crusades are over. Perhaps, among civilized nations, wars are over; certainly war is no longer the only way to settle a dispute. True, in order to get rich quickly, men brave the Arctic cold and the tropic heat; but some way the sane old world refuses to attach the name of heroism to such selfish hazard. Heroism, by its nature, must be unselfish,

as well as adventurous. Now, strange to say, the ministry which often seems tame, offers to-day the one pre-eminent crusade of the hour. It sounds just as ringing an appeal as ever Peter the Hermit made,—and it is a thousand times more rational. It cries: 'Young and strong men, would you do hard things, great things? Then off, to the corners of the earth, and tell men of Christ. The climate is dangerous, the loneliness is unspeakable, the distance from home will seem unbearable, the obstacles to success are almost insuperable. You must learn a language of amazing intricacy, you must learn to think as if you were of an-

other race of men, your life must be turned upside down. It is heroism to the last degree—it is hard, hard, very hard. But the battle-cry is "The world for Christ"—will you enlist?" The men who say "Yes" to such an invitation must be of finer stuff than the anxious people who trudge through bitter cold to get the gold of Alaska. They must even be of finer stuff than the best soldiers who go off to fight their country's war. No ancient crusade ever had half the splendor of this modern appeal. And it is rational, practical, sensible, real.

"The men who are going, one by one, to India and China and Japan have better minds, stronger bodies, whiter souls than most of the best of us at home—and they are not fanatics. Their eyes shine with a clear-seen purpose. They are building so carefully, so strongly, that empires yet unborn shall bless their work, though these empires may never know their names. You should read of their schools, their colleges, their orphanages, their hospitals, their churches. You should read of their patience as they wait for prejudice to turn to trust, and trust, at last, to love. We say,—through smiles, through tears, our hearts swelling with pride, 'It seems as if it were going to be dawn in a little while.' They shout, 'The day has come—the kingdom of Christ is to be everywhere—every heart shall own him.'

"I am only a prosaic parson in a pleasant Massachusetts town, but I can tell you

that my heart beats fast when I think that the most heroic heroes of this generation are my brothers in the Christian ministry who have sought out the hardest places in the world, to give all they have, without count of cost, to bring in the beautiful kingdom of Christ. Other vocations can boast their heroes, too; but I make bold to say, no other can show so many who by a fixed purpose make a business of heroism—though, with the perfection of devotion, they do not know it.

"So it is that I have no apologies to make for the ministry. The Church is not begging people to come into the ministry, because, as people sometimes suppose, anybody will do. Anybody will not do. The Church wants only such men—not geniuses, mark you—as are willing to be their best. Any straight, intelligent man who honestly will be his best, and will submit to long scholastic training, will find that this particular time has use for him. He may help the world by breaking down class-spirits; he may help the perplexed by giving them a reasonable faith; he may help himself by giving his life to a complete heroism."

"The ministry was never so attractive as it is to-day. May God keep out of it those who think that it is easy—for they will fail. May God bring into it those who know that it is hard—for they will be the happiest of mortals, and they will help the world to be glad, in the light of Jesus Christ."

### WHY NOT YOUR OWN?

THE Christmas Service will soon be out. Its title will be: "The Days Come," and we hope to make it the best yet. Every year sees a larger number of churches and Sunday schools using it and the demand for last year's service, "The Perfect Gift," was very large.

But there are still some Sunday schools which when asked to at least look it over, say: "But we have been using the

"White Gift" Service for several years and find it very satisfactory."

The "White Gift Christmas," is indeed a fine service, but the ideal behind it of the consecration of life, service and possessions to Christ, is the very one which runs through the service which your committee issues and which the General Assembly recommends for your use, from beginning to end.

So for this year at least—why not your own?

# *The Woman's Auxiliary of the Presbyterian Church in the United States*

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR  
257-259 FIELD BUILDING, ST. LOUIS, MO.

## THE WOMAN'S SUMMER SCHOOL OF MISSIONS.

THE eighth annual session of the Woman's Summer School of Missions held July 14th-20th at Montreat, brought together 530 women from 18 States and five foreign countries for the study of one of the best programs ever put on by the Woman's Auxiliary at the Summer School of Missions. Mrs. W. C. Winsborough and Miss Agnes Davidson are responsible for this splendid program, and were fortunate in securing as teachers of the school Mrs. Hallie Linn Hill, of New York City, who is well known to our women as an Interdenominational Mission Study leader; Mrs. E. L. Russell, Field Secretary of the Moody Bible School, Chicago, and Miss Carrie Lee Campbell, of Richmond, Va., one of our leading Auxiliary workers.

The program was so arranged that each delegate could have the benefit of it as a whole, and if desired could attend each class and lecture. Be it said to the credit of those in charge, that the program was carried through without a hitch and on schedule time.

Those who had attended before knew that it meant work, and hard work, to get the most out of the school, and those who had never before attended soon found it out. But this was no idle bunch of women—they were there to do things, to get all there was to be had, and to be able to take back to their Synods, Presbyteries, and local churches a great deal of both the information and inspiration that those who were not fortunate enough to come were missing.

The Senior Foreign Mission text-book used was Bedinger's "Triumphs of the

Gospel in the Belgian Congo," and the Senior Home Mission text-book used was "From Survey to Service," by Douglass. Mrs. Hill was the able teacher of these two books. So interested were those taking the course, that when it was found that to complete both books in a satisfactory manner it would be necessary to have an extra lesson, it was unanimously voted to do this additional work. This was done, even though it was necessary, in order to get it in, to hold the class immediately after dinner, the only time when there was not something on the program.

The Junior Mission books, Foreign, "Under Many Flags," and Home, "Stay-at-Home Journeys," were ably taught by Miss Campbell. Those who studied under Miss Campbell will go back to their homes with a broader knowledge of these two splendid books, and will be much more able to present them to their Juniors.

If any one thing could be said to be a feature of the program, it would probably be the Normal Class in Bible Study, conducted by Mrs. Russell. No one could possibly have listened through even one of these classes without going away greatly benefited.

As we walked in and out among these women—the very heart of the great work of the Southern Presbyterian Church—we were impressed with the thought that here is the real reason for the success of our Church. Here were over 500 women, coming from every State in the General Assembly, who, with their time, money, energy, and last, but by no means least, their influence, represent an organization



of the Church that is doing more than any other to spread the gospel to those who know Him not.

The Summer School of Missions is doing a great work and our hope is that each year will see it grow. To those readers of THE SURVEY who have never had the privilege of attending this school, may we not take this opportunity to say that you have missed a great deal. Why not begin now to make your plans to attend next year? It will be worth a great deal more to you than what it will cost—certainly the worth cannot be estimated in dollars and cents. In no other way can the women of the Auxiliary come in a close touch with the work as a whole, and surely no other meeting gives the inspiration as does the Summer School of Missions.

This was our first visit, and the benefit to us personally cannot be expressed. In the first place, we will never forget the hearty welcome given us as managing editor of THE SURVEY. In the second place, we have a broader vision of the work and a clearer view of what is being done by our women to promote missions both in the home land and in the foreign field. And last, but by no means least, we hold very dear to our heart the many friends made at Montreat, and as we work each month to do our part toward making this magazine a success, we believe that we have a very large number of friends all over the Assembly who are also doing what they can to make it a success.

SARAH LEE VINSON.

### LOOK WHO'S HERE!

(Why our study books were late.)

THEY walked into the office arm in arm—those three Home Mission Study Books. They were very trim and neat in their spring suits and looked so entirely capable of any amount of hard work that we felt our hearts softening, nevertheless, they were several weeks behind time.

"Where have you been?" we sternly asked. "You are very late."

The tallest of the three, whose name was "From Survey to Service, and who carried inside his coat the card of H. Paul Douglass, stepped forward eagerly to explain, "We beg you to excuse us, dear friends, for seeming to be late, but, after all, time according to Dr. Einstein, is only relative, and if you could know what a time we had getting here, how many times we were waylaid, the time it took to collect our belongings, you would see in us a fulfillment of the prophetic 'time, times and half a time.'"

"And our topics are timely, too," announced the second book, named *Playing Square with To-morrow*.

"Surely," sighed the Junior book, "it was an uphill journey all the way"—a very appropriate remark, since her name was *Stay-at-home-Journeys*.

We saw that our books were wishing for sympathetic friends to whom they might confide their experiences, so we encouraged them to open their hearts.

"It began at the beginning," said *From Survey to Service*, "in finding some one who could write our pages, for we are very particular in wishing to express the right thoughts."

"Yes," *Playing Square with To-morrow* spoke up, "and after our authors were found it was several months before they finished writing down just what we wished to teach."

"And what a time they had naming us," chuckled *Stay-at-Home Journeys*.

Then all three fell excitedly to a comparison of their experiences in the hands of a ruthless committee who badgered their contents back and forth between their authors and various denominational committees, and of the endless punish-

ment they suffered in the matter of paragraphing, punctuation, and capitalization, having their quotations verified, their footnotes arranged, their bibliographies compiled, and their indices and tables of contents prepared.

"And our pictures." Stay-at-Home Journeys interjected.

"Illustrations you mean," gravely corrected From Survey to Service.

Nothing abashed, Stay-at-Home Journeys continued, "And our covers," proudly displaying her artistic dress.

"You probably refer to our cover designs," said Playing Square with To-morrow.

"Well, yours is a complete success."

And now we ventured into the conversation, by inquiring, "Where did your paper come from?"

"That set them off again."

"Talk about paper," exclaimed From Survey to Service, "You never can imagine the amount of shopping that had to be done to find paper for books of our quality. It has to be selected from samples, and made to order at the mills several months before we are ready to be printed, tons and tons of paper, whole earloads of it. We are very proud of our buyer's sagacity in this transaction."

"Always allowing plenty of time for transit delay," added Stay-at-Home Journeys, who was always thinking of travels.

"And then the press work," said Playing Square with To-morrow. "From one to three weeks for each book before the binding can begin."

That remark threw them into confusion, but not because they had no more story to relate. Plainly they were all quite embarrassed and mysterious.

"Well, go on," we urged.

"We can't," they said in chorus.

"It was a strike," one said, "a binders' strike."

"We were all lying around in loose sheets," began little Stay-at-Home Journeys.

"Hush!" commanded From Survey to Service, "we must not give away the trick; but our business manager was wonderful."

"Yes, he took big chances and he fairly lived on the trains to carry the sheets to a shop which could print during the strike," put in Playing Square with To-morrow.

"But after all, you are over the hill at last," we said with a sigh of relief.

"Yes, you have said it," chimed all three. And throwing open the office doors, they added, "Here are thousands more of us, coming in a rush, in time for summer conferences and advance study classes, and all accomplished in one short year."

MRS. FRANK M. GOODCHILD.

## CONFERENCES FOR COLORED WOMEN.

**D**URING September the Women's Auxiliary will hold two conferences for Colored Women, one at Stillman Institute, Tuscaloosa, Ala., September 10th-17th, and one at Gammon Seminary, Atlanta, Ga., September 17th-24th.

Delegates to the Conference at Atlanta, on reaching the terminal there, should take any street car, transferring

to Pryor Street car, leaving it at South Atlanta stop, and walk two blocks to Gammon Seminary.

The expenses attached to each conference are railroad fare, room and board, one dollar per day, and the conference enrollment fee of two and one-half dollars. Delegates are requested to bring towels, soap and Bibles.

## STATEMENT OF WORK OF THE CIRCLES OF THE WOMEN'S AUXILIARY OF THE FIRST PRESBYTERIAN CHURCH, KNOXVILLE, TENN.

**CIRCLE 1. *Foreign Missions.*** This circle is divided among the seven countries of our foreign work. They keep in personal correspondence with the foreign missionary members of our staff. They pack generous Christmas boxes for each of our missionaries. They presented one missionary with a Victrola, and created considerable interest collecting records. They make and send surgical dressings to a mission hospital in Africa, which they helped build, contributing about \$500.

**CIRCLE 2. *District Nurse.*** Provided nurse with office for clinic, keeps constantly replenished necessary linens, supply all surgical equipment needed by the Church, bought baby buggy. Do continual visiting in following up nurse's work with a spiritual message. Recruit through nurse and visitation poor into Sunday school and church. Living link between the church and the slums.

**CIRCLE 3. *Babies' Home.*** They provide many garments made in all day sewings; they set a day and stock the Babies' Home pantry with fruits, jellies, etc.; they set special day for outing for the children, providing refreshments. They hold their meetings at the home, providing devotion and religious exercises there. They are ready for counsel and liberality in the presence of any of the needs of the home. They collect clothing from the church for the children. They always remember the babies at Christmas, Thanksgiving, etc.

**CIRCLE 4. *Dale Avenue Community Club House.*** Hold meetings at the club; form Mothers' Circles and Bible classes at the club. Do continuous sewing for the demands of the poor aided by the club. Champion special improvements or addition to the club equipment. Seek to secure voluntary workers for various needs in the club.

**CIRCLE 5. *Mt. Rest (Old Ladies) Home.*** Often hold their devotional meet-

ings at the home; they care for one monthly Sabbath service for the old ladies, carry delicacies and special refreshments constantly to the home and act as sponsors for the needed improvements of the home in connection with other like organizations in the city.

**CIRCLE 6. *Industrial School.*** See that car fare is provided by the church for large number of children attending our Sunday school; hold annual Christmas entertainment for our Sunday school scholars at the Industrial School. Give each one a treat and a gift. Provide handsome Bible for every child uniting with the church from the school. Seek to secure inspirational speakers from time to time to speak at the school. Occasionally hold their devotional meetings at the school. Gather clothing for the needs of the pupils. Also help stock the larder of the school with preserves, jellies, etc., annually.

**CIRCLE 7. *Church Work.*** Have charge of some ninety suppers served at the church annually. for Business Girls' Bible Club, Y. M. C. A. Cabinet of the University of Tennessee, Sunday-school Teachers' monthly meeting and the Men's Club. Have charge of all the church improvements of the building which would properly be turned over to the women. Have care of the communion service.

**CIRCLE 8. *Home Missions.*** Deeply interested in and constantly at work for our Presbyterian Mountain Mission School at Fanner, Tenn., answering constant calls for scholarships to keep worthy pupils in school, needed furniture equipment, relief especially designated for destitute families, assisting in mailing religious literature and books to mountain workers and mountain Christians. Collecting clothing for special needs, send praise gifts at Christmas to the workers.

**CIRCLE 9. *High School Girls.*** Furnished large library to the new Mountain

Mission School at Farner, collecting books from donors. Visit hospitals and charitable institutions with flowers, candy and other refreshments and hold musical and devotional exercises. Have especially prepared Foreign Mission contests and games for instruction and interest. Serve as waiters for church suppers.

CIRCLE 10. *Business Women*. Worked in connection with the Business Girls' Bible Club, which meets weekly for supper, Bible study, and social time. One evening in the month is given to missionary program and offering. Meeting held in the evening.

GENERAL. Personnel of circles and officers changed annually; gifts made to all regular causes in the church; church nurse entirely supported by circles. Disbursed last year to all causes about \$9,000. Have secretaries and assistant secretaries of the following causes: Foreign Mis-

sions, Home Missions, Christian Education and Ministerial Relief, Sunday School and Young Peoples Work and Devotions. These secretaries are assigned Circle to whom to speak on their respective subjects by Secretary of Literature. Hold meetings twice monthly—one open meeting for inspiration and one circle meeting for intensive work. Have Foreign and Home Mission study in each circle taught by secretaries. Each circle provides pastor with two visitors a month for special visitation assigned from church office, besides doing their own circle visitation upon sick, etc., of their own number. Each circle is an individual prayer band. Executive Committee, composed of general officers and chairman and vice-chairman from each circle and secretaries meets monthly on day following circle meeting.

## “READY.”

“Therefore be ye also ready.”

Ready to live for God.  
Seeing beyond the veil,  
Knowing He cannot fail,  
Letting His grace avail—  
Ready to live for God.

Ready to walk with God.  
Whether through pathways old,  
Whether through grief untold,  
Whether on streets of gold—  
Ready to walk with God.

Ready to trust through all.  
Out of the depths to say,  
‘Take all Thy gifts away,  
Thee will I love alway’—  
Ready to trust through all.

Ready for life or death.  
Fearing not paths untrod,  
Shirking not sorrow's rod,  
Always so sure of God—  
Ready for life or death.

—E. J. W. C.

—From “All the World,” Salvation Army.

# AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL

306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

## BOOKS.

*Making Missions Real.* 75 cents. Jay S. Stowell.

This is a small book, but very much alive, giving exercises, dialogues, ready-prepared talks on all phases of missions, in many countries, Home and Foreign. "Where can I get something to make a meeting interesting?" Your answer is in this book. A well spent 75 cents.

*The Near Side of the Mexican Question.* \$1.50. Jay S. Stowell. This is a brief, yet complete study of the characteristics of the Mexican people, a text-book which leads to the understanding of our neighbors to the South, and we need this work in our Auxiliaries.

*The Mission Study Class Leader.* 50 cents. T. H. P. Sailer. In five chapters the author discusses the aim, the psychology, the preparation and the contact of both teacher and leader. Any one eager to help, but feeling lack of preparation would do well to make a study of this masterful book.

*The School of Mother's Knees.* \$1.50. Margaret T. Applegarth. A book of world wide playtimes and stories. For mother, aunt, or neighbor of any child from two to twenty years of age. Hundreds of unique suggestions for delightful playtimes. Suggestions that make you ache to try them out. "The world-wide significance of play has been linked to attractive and playable pastimes."

*The Intermediate Study Book. World Friendship, Inc.* 50 cents. J. Lovell Murray. That "Inc." is very significant, especially to the Intermediates. Study these chapter-headings: The World's Health; In Factory and Field; Gateway to the Mind; Romance of the Printed Page; Planter's Extraordinary; Servants of Society; Welding the World.

Another Junior Book—*A Noble Army.* 40 cents. Ethel Daniels Hubbard. Each chapter breathes thrill, adventure, action. Listen—The Smoke of a Thousand Villages; The Boy With Five Talents; The Hermit of the Himalayas; The Veteran of Van, and The King of the Cannibals—and Service Stars.

This, with the regular Junior book, "Under Many Flags," will give your Juniors a live reading contest. TRY IT.

And another—*Bring-Brother.* \$1.60. F. I. Codrington. A strong hyphenated name for a little Chinese girl. Let the children read and find out how she got it. Several very true Chinese pictures.

*Posters and Poster Making.* Three specials, 20 cts. Just what the name implies, and telling you how to do it.

*That They May Know.* 20 cents.

*The New World Movement Calendar.* 15 cents. The last two full of pictures to be cut up to help make the posters.

Order these three from Miss Isabel Arnold, Elkins, W. Va.

Order all books from The Presbyterian Committee of Publication, 6 N. Sixth Street, Richmond, Va.

*Flags.* Flags of our mission countries and the countries mentioned in the Junior book can be had 18x10 inches at 15 cents from Wm. H. Dietz, Dearborn Street, Chicago.

Three exercises for girls:

*Katy Did and Katy Didn't.* 2 cents. Alice M. Guernsey. For two girls, one who did and one who didn't.

*The Girl Who Had No Time.* 2 cents. Mrs. W. M. Hydon. For seven girls. The leading girl, and a mountain girl, an Oriental, Spanish, Indian, Negro girl, and a guardian angel. Short and simple and easily put on.

*Columbia's Daughters.* A small pageant for almost any number of characters, though twelve speaking characters are necessary. Much costuming may be used. Time, 20 minutes. 2 cents. Iva Hurlburt Gillespie. This little pageant is capable of much easy enlargement, thereby bringing in our own Home Mission problems.

Order all leaflets on this page from the Woman's Auxiliary, 259 Field Building, St. Louis, Mo.

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

	July	1921	1920
Receipts applicable to regular appropriation:			
Churches.....		\$ 55,607 42	\$ 66,257 48
Sunday Schools.....		991 75	1,224 13
Sunday Schools—Educational.....		2,222 18	.....
Sunday Schools—Mexico.....		.....	5,858 18
Sunday Schools—Miscellaneous.....		.....	37 27
Societies.....		9,244 97	12,069 00
Societies—C. E. Missionaries.....		20 20	62 00
Societies—Miscellaneous.....		.....	8 00
Miscellaneous Donations.....		1,341 15	1,207 43
Miscellaneous Donations—Sundries.....		.....	5 00
		\$ 69,427 67	\$ 86,728 49
Legacies.....		231 42	15 04
		\$ 69,659 09	\$ 86,743 53
Four months, April 1st to July 31st, inclusive:			
Churches.....		\$203,631 59	\$196,956 08
Sunday Schools.....		3,453 98	4,744 44
Sunday Schools—Educational.....		9,568 90	.....
Sunday Schools—Mexico.....		.....	12,865 14
Sunday Schools—Miscellaneous.....		232 64	633 81
Societies.....		43,021 43	36,611 60
Societies—C. E. Missionaries.....		431 87	1,053 66
Societies—Miscellaneous.....		.....	20 00
Miscellaneous Donations.....		13,323 00	8,605 57
Miscellaneous Donations—Sundries.....		.....	29 31
		\$273,663 41	\$261,519 61
Legacies.....		2,524 94	2,244 31
		\$276,188 35	\$263,763 92
Receipts for objects not in regular budget.....		23,446 34	.....
		\$299,634 69	.....
Initial appropriation for year ending March 31, 1922.....		.....	\$1,254,864 13
Appropriation for objects not in regular budget.....		.....	23,446 34
		.....	\$1,278,310 47
Deficit March 31, 1921.....		.....	242,626 58
		.....	\$1,520,937 05

EDWIN F. WILLIS, Treasurer

Nashville, Tenn., July 31, 1921.

# FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

## *Monthly Topic: Japan.*

THE best single work on English literature was written by a Frenchman, M. Hypolite Taine. In his opening chapter he gives a most interesting account of the early history of the British Isles, and shows how the peculiar geographic and climatic conditions of the country are reflected in the character of the people. Japan is the Great Britain of the East, with many striking similarities in its geographical and climatic features to those of the British Isles. In the most remarkable manner also these conditions are reflected in the character of the Japanese people.

In no country in the world perhaps, is there to be found a greater variety of scenic beauty. Every form of picturesque mountain scenery is within the view of almost every inhabitant of the Japanese

Islands. Nowhere in the world is there to be found a richer variety of shrubbery and flowers, and as is well known, the peach and cherry blossoms of Japan in the springtime are so beautiful that visitors from the ends of the earth come to enjoy them.

Corresponding to this feature of their physical environment is the well known highly developed aesthetic quality in the Japanese character. A kind Providence has so endowed them that they experience the keenest enjoyment of the natural beauties by which they are surrounded, and they express their esthetic and artistic temperament in the production of the most beautiful specimens of delicate handiwork to be found anywhere in the world.

On the other hand, Japan is the land



of volcanoes, and earthquakes, and typhoons, and tidal waves by reason of which a large proportion of the Japanese people spend much of their lives in constant peril of destruction by these physical agencies. Corresponding to this feature in their environment, is the well known tragic element in the Japanese character, which expresses itself in an absolute recklessness in the presence of physical danger, and in a remarkable propensity to suicide when things go wrong in their life.

It is this that makes the Japanese soldier such a difficult and dangerous proposition to deal with. He not only has no fear of death, but he seems to prefer being killed in battle to escaping alive, partly for the glory of it, and partly as an expression of his exaggerated loyalty to the Emperor whom he worships.

Intellectually, the Japanese have shown themselves to be as highly endowed as any other people in the world. The country has produced as large a proportion of men able to hold their own with the greatest men of other countries in every line of intellectual development as either England or Scotland has produced. Among their educated men, there is perhaps a larger proportion of those who have studied and are familiar with the best things in English and German literature, and in modern science and philosophy, than are to be found among the educated men of our own country.

In the island of Hakido is found the remnant of the tribes that inhabited Japan before the mongrel and Malay invasions. These Ainus, as they are called, are a bearded people whose complexion, when their faces are washed, is much fairer than that of the Japanese in the other islands. They are believed to be of the Aryan race, and close blood relations of the people of that race who emigrated from India and found their home in Europe. In other words, they are close blood relations of our own, and it is thought by some students of ethnology that this accounts for their open-mindedness and readiness to receive things that



come to them from the outside, as contrasted with the Chinese who have been so extremely slow to accept the science and civilization that has been brought to them from the West.

These statements have some bearing on the following facts about Japan which themselves have a very important bearing upon the question of the duty of the Church of Christ in regard to that country. In the first place, Japan has made such astonishing progress in the last fifty years that she is now recognized along with Great Britain, France, Italy and the United States as one of the five "Great Powers," entitled to have a controlling voice in the settlement of the



world's affairs following the World War.

In the second place, Japan has claimed, and the claim has been generally recognized, the position of spokesman and leader of the non-white races of the world.

In the face of these two facts, it is difficult to account for what we must call the comparative apathy of our own Church and of other churches as well in regard to evangelizing and Christianizing Japan. Japan leads the Orient, but the question whether she is leading it is far from having had the consideration given it which it deserves. The talk of making Japan or any other non-Christian nation Christian in any short period of time is almost flip-pant. Without some wonderful inter-vention and some unprecedented operation of divine agencies that will not be done for Japan in a generation which has not been done for any other nation in the almost two thousand years of Christian history, but if the Church would speed up its work of evangelizing Japan, sending out the number of missionaries and establishing the schools and hospitals and social centers that would be required to carry the gospel to every village and country district where it has not yet been carried, the result would certainly be such a change in Japanese public sentiment and way of looking at things as would make impossible the things that mili-taristic Japan has been doing in Korea and in Manchuria during the past few years, and would also take away the men-ace not only to Oriental peace, but to world peace that exists in the present at-titude of Japan toward China. There is already a well organized Christian Church in Japan, unfortunately we think, di-vided along Western denominational lines, and as yet small numbers in proportion to the population. Small as it is, how-ever, the body of people composing the Christian Church exercises an influence far greater than their numbers would lead us to expect. If the churches carrying on mission work in this country could so increase their missionary forces, and the help they are now giving to the na-tive Church in carrying on its work as

to complete the evangelization of Japan within the next fifteen or twenty years, we do not believe there is any possible investment of the Church's means and en-ergies that would tell as greatly for the advance of the kingdom of Christ, not only in the Far East, but in the whole world.

#### EDUCATIONAL WORK IN JAPAN.

In the year 1919 the Japanese govern-ment inaugurated an extensive scheme of extension in higher education. A large number of higher schools were estab-lished. Seventeen special schools were raised to college grade, and important ad-ditions were made to several existing uni-versities. Large provision was made for scholarship in the Imperial University, and 440 Imperial University graduates were sent abroad for further study. A writer in the *Christian Movement in Japan* remarks, "This is the boldest at-tempt the government has ever made to higher intellectual life of the empire, nor



The old Buddhist temple. At the top is where all the younger missionaries of Japan spent three days at a summer conference in 1919.

must it be forgotten that the education provided in these institutions is godless. The situation is full of opportunity, but also full of danger. It is a challenge to Christians to rise to the opportunity and neutralize the danger."

Some of the mission boards have been making large appropriations for their educational work in Japan. The Methodists have been enlarging their schools at Kobe and Tokio by appropriations from their Centenary Fund. The American Board has made additions to Doshishia, at Kyoto, and applied for its recognition as a university.

Our mission has seriously felt the need

of a Boys' School of high school grade, but as our much-talked of Equipment Fund has been relegated to the future and as yet exists only on paper, the way has not been opened to take any steps to meet this need.

The Golden Castle Girls' School at Negoya is our one educational institution in Japan. It has had a prosperous year, and the spiritual results of the work in the school have been extremely gratifying. We are republishing in this number some articles from the little magazine *From Far Japan*, that is published by our mission, in regard to the work and the needs of this school.

## A SEARCH AFTER GOD.

REV. J. WOODROW HASSELL.

A FEW days ago a young man, a pilgrim, came to see me. He was dressed as they all are, in white; he wore a big, broad, lampshade-shaped hat and straw sandals; and he carried a heavy pack on his back. I met him at the door and he said, "I am looking for God." And then without giving time for reply, added, "What is God?"

He was a young man, just graduated from a government high school, and was hunting for God. His quest had taken him to eighty-eight famous shrines on this island where tens of thousands of others toil every year on the same disappointing mission. He confessed that he had not found God at any of these places. But if his word can be depended upon, he found Him in my study. He left me after two hours of Bible study and prayer, saying that he was trusting wholly to Jesus for the salvation of his soul. He must have been in earnest, for he remained in this vicinity for two weeks (though his home is in another province) during which time he visited me a number of times, asking questions which showed a thoughtful study of the gospels that I had given him.

A great deal of my work is of this char-

acter. We not infrequently meet with young people like this who are just ready to receive and believe the gospel. They hear, believe, and go out from us and frequently we never hear from them again. What becomes of them? People of whatever nationality do not attain ripened spirituality, and the courage that accompanies it, at one and the first leap. And in addition to this, the family system of Japan is so strong that many a person is



Women on the beach gathering sea-weed. This is the way they look when working in the field.

secretly a Christian, but for fear of family and friends, is afraid to confess it.

Another incident will illustrate the same truth—the spiritual bankruptcy of Japan.

I was recently talking to a number of young men informally at an association meeting when one of them, representing the bunch, said: "We young men here have all been educated and so feel no lack in that direction, but we are looking for something else. Our heads are full, but our souls are empty and barren." I replied, "You need Jesus." "Yes," he said, "I believe we need him. We have all come to realize it, and have come right up to the line where one step will take us across to Him, and now the question with us is whether we shall take that one step."

Japan is thus wholly bankrupt spiritually, and she is coming to know it. "One thing thou lackest" was not more aptly said of the young ruler than of the Japanese nation. Only one thing perhaps, but what a tremendous thing! Without God, without hope! The nation, as these young men, have come up to the line where one step will take them across to Christ, will they take the step? Or will they plunge into the abyss of atheism, anarchy, Bolshevism? If they cross over this line and are saved from these hideous terrors, it will be by the grace of God, the Christian forces and the prayers and co-operation of the Church at home. Are you doing your part to further this glorious end?

## THE INFLUENCE OF GEOGRAPHY AND CLIMATE ON THE PEOPLE OF JAPAN.

(From an article by Walter Welton, in *The National Geographic Magazine*.)

**T**HE islands of the Japanese Archipelago have been likened by the fertile fancy of its native geogra-

phers and poets to a garland of flowers or a girdle of jewels adorning the western margin of those far Eastern Seas. In



The Japanese find crabs with backs resembling human faces—distorted as in death—and they say they are the souls of the men who perished in the sea here in a famous battle in the twelfth century. Pilgrims take them as souvenirs.

prosaic fact, they really form the summit ridge of a stupendous mountain chain that rears itself from some of the profoundest ocean depths yet fathomed.

The main features of this gigantic mass quite clearly prove its geological kinship with the Asiatic mainland. The long, sinuous crest of these mountain islands of Japan forms the advanced frontier of eastern Asia.

The aspects of nature in Japan, as in most volcanic countries, comprise an amazing variety of savage grandeur, appalling destructiveness, and almost heavenly beauty. From the mountains burst forth volcanic eruptions; from the land come tremblings; from the ocean sweeps in the dreaded tidal wave; over it rages the typhoon. Floods of rain in summer and autumn give rise to landslides and inundations. Along the coast the winds and currents are very variable. Sunken and emerging rocks line the shore.

All these make the dark side of nature to cloud the imagination of man, and to arouse a nightmare of superstition in many untutored minds. Yet nature's glory outshines her temporary gloom. The pomp of a luxurious vegetation, the splendor of the landscape, the clearness of the air, and the variety of the climate serve both to soothe and to enliven the spirits of man.

Add to the varied and violent contrasts the fact that the majority of the people dwell in houses mainly built of wood and paper, and therefore subject to sudden and complete destruction by fire, and we shall not be surprised to find them lively, impressionable, and artistic; but also, from the constant and imperative need of repairing the ravages wrought by these agencies, stoical, persevering, and withal, somewhat fatalistic.

The geographical features of Japan have much in common with those of ancient Hellas. In both there is the same combination of mountain, valley and plain, a deeply indented coast line, with its bays, peninsulas, and islands off the coast. Few places inland are far removed

from the mountains, and not any are really distant from the sea.

In each case the configuration of the country conduced to the formation of small communities, and to kindle the spirit of independence; for just as Greece was, in a political sense, not one country, but a multitude of independent states, often exceedingly small and always jealous of their individuality, so, until the immense changes wrought by the transformation during the last fifty or sixty years, of intercommunication between the inland provinces of feudal Japan and those on the coast, many of those provinces had their own types of people, with numerous distinguishing differences of appearance, dialect, customs, and characteristics.

#### JAPANESE PARALLELS IN ANCIENT GREECE.

Satsuma, in the extreme south of Japan, in many ways resembled Sparta, with its Lacedaemonians, both in inaccessibility of geographical position and in the character of its inhabitants. Both were stern, dour, unliterary, and somewhat harsh to strangers.

The dullness of the Boeotians finds its counterpart in that of some of the remoter peoples of the northern provinces of Japan; while Athens, intensely social, literary, and comparatively liberal in its intercourse with the outer world, has its own parallel in Kyoto, the old Japanese capital of the feudal days.

In the case of each country, the land was on all sides well protected, and yet also open to the sea; and in each case there was free access for commerce and civilization from early times, while the art of navigation was cultivated to an extent that bred a race of hardy and capable seafaring folk.

In each case the soil of the country, generally speaking, is only moderately fertile—a fact conducing to the industry and comparative frugality of the majority of its inhabitants.

It is as true of the Japanese to-day as



Two little girls in one of the heathen temples. They were not supposed to have their pictures taken. Only getshn ever arrange their hair with flowers in this style. Poor little girls!

of the Greeks of old, that a study of their natural surroundings affords a clue to their history.

When, as Mr. Freshfield writes in *Mountains and Mankind*, we see how the Greeks "seized eagerly on any striking piece of hill scenery and connected it with a legend or a shrine"; how "they took their highest mountain—broad-backed Olympus—for the home of the gods"; and how "they found in the cliffs of Delphi a dwelling for their greatest oracle and a center for their patriotism"—when one remembers all this, one has but to substitute such names as that of the far loftier "peerless peak" of Fujisan (Fujiyama), or of Ontake, up to whose sacred summit-shrine the white-robed pilgrims toil by thousands, in sunshine and in storm, to worship; or of those still holier fanes in far-off Ise in Yamato, where only the Emperor himself or his chosen representative may enter, on behalf of his people, to hold converse with the spirits of the "Divine Ancestors," in order to see how close a resemblance exists between the influence of similar physical surroundings on two peoples endowed with the like characteristics of a lively, artistic, and impressionable nature.

The climatic conditions of Japan offer contrasts of a more striking character than any other country of similar area in

the world. While in the northernmost island we have mainly subarctic features, in the southernmost we find them subtropical. Moreover, on the west coast of the main island we find both those extremes represented in the same region.

The cold, dry northwesterly winds of winter that sweep across from Siberia gather up the moisture over the Japan Sea and deposit it in a snowfall often heavy enough to bury whole villages. Intercommunication between house and house is then maintained only by means of sheltered arcades, and buildings of importance need to be identified by sign-posts stuck in the snow to indicate the "Post-office is below." "The police station will be found underneath this spot." Nevertheless, in the same region the summer is almost tropical in character.

Again, while the western side of the great mountain mass of these regions exhibits leaden skies and biting winds, on the east, toward the Pacific coast, the winter is nearly always delightfully bright and sunny and snowfalls are seldom seen.

#### AN AVERAGE OF FOUR EARTHQUAKES A DAY.

One of the most disturbing features (in every sense) of the natural phenomena of Japan is the frequency of earth-

quakes. There is an average of four a day, but shocks of a very serious kind only occur once in six or seven years. The consolation is that if they came less frequently they would be more disastrous in their results.

The greatest center of activity is on the Pacific Coast, near the Bay of Tokyo, and it is here also that the tidal waves are most destructive. Sometimes the loss of life from the combined agencies has amounted to over 27,000. As many as a quarter of a million houses have been destroyed at once. Active volcanoes, however, provide a safety-valve for the disquieting forces at work below the earth's crust, and consequently the regions where these are found are seldom harmed by seismic shocks.

Typhoons (or cyclones), unlike the earthquakes, can be counted upon with much more certainty, and invariably and appropriately usher in the break up of the summer heat, during the second week in September, though occasionally they appear at other times. This may be counted upon as an absolutely regular fixture. Their effects are usually more

destructive on the coast, and occasionally one may find vessels of considerable size deposited high and dry in the back street of a large seaport town.

The appeal that the countless and varied natural beauties of the scenery of Japan makes to its people, both educated and unlearned, is impossible to realize or to describe, except from personal observation. It exercises a profound and universal influence on the imagination of both rich and poor, whether dwelling in crowded cities or on the country-side.

#### EACH GREAT MOUNTAIN HAS ITS DIVINITY.

Wherever any spot of unusual loveliness is found, there rises the appropriate shrine in its honor and there is the need of admiration or adoration offered to its *genius loci*.

Each great mountain has its tutelary divinity, who may be worshipped with fear and trembling for the aversion of the evil his volcanic fires can work, or, in the case of other stately peaks, for the help he can bestow. Indeed, no descrip-



A temple at Jentsuji, where we have a Church and a splendid group of believers.

tion of the physical features of the chief mountain systems of Japan would be justly attempted which did not emphasize the actual psychological effects which result from the close contact of a lively and impressionable people with the splendid and varied peaks which overshadow their homes.

As in Greece, so in Japan, the most characteristic feature of the land is its mountains. They spread over the whole country and form a chief part of every view. They have constantly modified the course of historical events, and especially of military operations.

They have served, by limiting facility of intercourse, to conserve the special and

peculiar features of the inhabitants of each corner of the land which they shut off from all the rest; for, in spite of the increase of railway communication in the plains, the strongly marked characteristics of many of the different provinces or districts are quite noticeable, even in the present days of transformation, where the mountain barriers hem them in.

It is the hard conditions of life in those wild and inhospitable regions that long ago engendered those habits of frugality, endurance, and self-reliance among an island race immune from invasion, and have rendered the Japanese one of the proudest and most self-satisfied patriots the world has ever seen.

## GOLDEN CASTLE GIRLS' SCHOOL.

### Historical Background.

R. E. McALPINE.

THE Golden Castle School was a direct gift from God; it was founded entirely by His Providence. The young men first sent out by our Church had no special thought of any undertaking beyond the regular evangelistic work; and if any educational enterprise should be attempted, a boys school was in mind. But God planned otherwise. He sent us a skilled educator of girls as a surprise gift. Mrs. Annie E. Randolph went to China in the early '70's, and with faith, skill and patience, established the Girls' School in Hangchow. Laboring there till health failed, she was on her way home to lie down and die, when the Lord stopped her in Japan, gave back her health and granted her to us for four years. During this brief time she did wonders. Hardly had she gotten to Nagoya when her active mind was planning some avenue of usefulness. A class for knitting and Bible was opened with one pupil. Presently three girls were studying knitting, English and Bible. A little later, when more girls came, a tiny two-

room cottage rose in the yard of the dwelling house. Teachers were employed, a curriculum made out, and government permission was applied for.

The news spread, more girls came, and the school grew till the two tiny rooms and all the dwelling were overflowed. Land next door was leased, and a good building erected. Then came the terrible earthquake of 1891, which wrought such havoc; but it let us off lightly, only knocking the building sideways and rolling Mrs. Randolph downstairs! She rose up smiling and unhurt, while the building was soon straight again, and the work proceeded as usual. But within a year she found that the school and the earthquake together had been too much for her; so with a gentle sigh, she resigned the school to younger hands and returned to the homeland, and presently ascended to the heavenly home. A tiny seedling planted by her own hands, now grown to a great tree, stands in front of the main building, and is called the Randolph Memorial tree. This tree is the only connecting link, in



Entrance to the Golden Castle Girls' School. Directly in front is the main building; on the left the chapel; on the right the domestic science building.

material things, with the original school. The site was long ago changed to ground owned by the school, the comfortable buildings are all of "this century"; and the school itself has so greatly advanced as to surpass the brightest visions of the early days.

God gave us the site, piece by piece, in four separate purchases. The buildings were erected with funds raised by our Sunday schools in the home land. And the gift of the wonderfully increased number of students is so very recent a popularity that it even now seems like a dream to us who have so long known the trials and hardships of the past.

From the very beginning, public apathy toward woman's education, and Buddhist antipathy to every Christian enterprise, were twin forces which did everything possible to strangle the school. For years the opposition grew and increased till about a dozen years ago it broke out in a great wave. So popular was the sentiment that the leading daily paper entered on a regular campaign of abuse, giving editorials steadily for weeks, on Christian schools in general and ours in particular, and the evils flowing therefrom. Unhesitatingly they twisted facts, and when these ran short, they calmly manufactured more to suit their purpose. So high

did feeling run, that our friends were frightened, and strongly urged us to publish some reply. "But what chance is there for a hearing," we said, "when the whole attack is based on falsehood, and the public is so willing to believe it?" So we kept quietly on with our work, never printing a line in reply. People began to wonder about it, and honest country folks would ask, "How is it that the government doesn't close that school if it is so bad?" "Exactly!" we would reply; "If it is so bad, why don't the authorities do their duty and close it?" which simple reply usually brought a glimmer of light to the questioner, and opened the way for a reception of the real facts. But those were truly days of bitter trial when we were compelled to endure such calumny from the very people we were trying to benefit; we gained a new insight into the experience of our blessed Master.

But having weathered such a storm of abuse, we hoped for a reaction, and so it proved. The public became more just in its attitude and more appreciative of our ideals and efforts. And just then, the Lord gave us our splendid principal, Mr. Jehimura, so well fitted to make good use of this new attitude of the people. In natural gifts, mental training and previous experience, he is remarkably well



equipped to guide our school through the shoals and lead it forward. For some years now his skillful hand has developed the internal conditions of the school, and at the same time, has won for it a warm place in the public heart—a popularity hitherto undreamed of. When we who know the bitter past, now see the large chapel completely filled with pupils, and note that every class room is packed, or the playground swarming with them, we

can hardly even now believe the thing is true; and we are filled with grateful praise to him who has bestowed all these blessings upon us.

And our faith is strengthened to believe that the visions for the future will come true, and we shall yet see the beautiful "educational ladder" set up, leading from kindergarten to college—leading from the stony pillow of heathen Japan, right up to the heaven of God.

## SKETCHES OF GOLDEN CASTLE SCHOOL LIFE.

BESSIE M. BLAKENEY.

**I**NSTEAD of writing a sketch of everyday life at the Golden Castle Girls' School, I have hit upon what I think is the very happy idea of letting the girls speak for themselves, working upon the theory, "If you know some one who can do a thing better than you can, don't do it yourself"!

These are submitted absolutely without revision except for a few minor corrections in spelling.

### A DAY AT SCHOOL.

In the sunny land to Japanese there marched in. We are singing the morning dawning, we awake and busy until go to school. When ringing dormitory bell, we are to go to school. The school-bell has stopped ringing, and the girls have marched in. We are singing the morning hymn to worship.

School lesson begins at past eight o'clock and ends at past two o'clock. We are busy at these lessons, but when school is over the girls march out of school. I am come back in dormitory and soon go to the dining for tea. At past noon five o'clock, we take our supper of *diakon*, *o-imo* and rice. We are singing the evening hymn and to worship. After to worship we have self-teaching hour. I go to my bed at half past nine o'clock. Good-night, my dear God! Good-night, little

many star! Soundly I will sleep till the sweet morning light.

SEI MOTOHASHI.

### A DAY AT SCHOOL.

The sun is shining! The air is soft and sweet; the frost lies on the ground and all things so fresh and gayly, just this time the school bell begin to ring, it is half past eight o'clock. Then all girls gather to in the hall with a cheerful face. . . . All girls and all teachers begin to sing hymn, and as soon as the hall is full with our sweet peace sound, and next we pray to God, it is the happiest hour of all the day for me. . . . The bell has ring then we go out to playground, hastily, and we play many delightful game, some girls play a tennis and some of scholars play a Zintoci, also some little girls run about, round of playground with red face as apples, merrily and gayly. Ting-a-ling! ting-a-ling the bell has ring again, and all girls are march into school, and all is quiet once more. . . . At three o'clock the school is over and many my friends come back to home, but I go back to dormitory. . . . We have a supper at five o'clock afternoon. After a supper I goes out for a walk, just the sun is set on the point, and sky of west become rosy or red, it is very pretty and poetic, a cold wind often

pass my face and hand I use to sit on the grass and pray to God. . . . When the dormitory bell has ring to sleep, I ready my bed and as soon as I lay down my head to see sweet dream. The star is shining and smiling play in the sky I use to locking up these bright star from in the bed and at last I sleep soundly. Thus my simple day of school life is end.

KISE KIMURA.

#### FROM MY DIARY.

Walk to school, a fresh morning air. Step into the lecture hall, as the bell rings, with all of our friends, feeling myself as happy as anybody. Pray in mind for about five minutes, as usual. Sing a holy songs with all of us; the voice fills the hall and then it spreads out into the still morning air. Hear its echo after a little while far out in the garden. Pray God to give us a happy and holy day today. Merrily pass the school time in Father's hands and get back to home with mind full of happiness and gratitude.

I. ISHIDA.



A Snow scene in Tokyo.

#### A DAY AT SCHOOL.

As soon as I get up I ask bless of God and particularly for my friends who want to be baptized. Then I take my work of morning. . . . When the students and dear teachers gather together in the lecture hall during the organ was play with dignified. . . . While this time I work hard myself in silently. . . . When free time is past I thank God for blessing of all day and I drop in deep sleep.

A. NITTA.



The Shinzū Church, Nagoya, Japan.

## GRANDFATHER BRADY AND JOHN HARPER, JR., OF SUSAKI, JAPAN

MISS MARIA J. ATKINSON.

**T**HAN whom a happier pair was never seen! Grandfather Brady came all the way from Statesville, N. C., over land and sea to see his first grandson, John Harper Brady, Jr., of Susaki, Japan, the latest addition to our missionary force. They were entirely pleased with each other and were very companionable and many a happy hour they spent chatting together. They often accompanied each other on long walks to church festivities and calling on their Japanese neighbors—they are the only little friends John Harper, Jr., has nearer than about a hundred miles away. And did he not come to win these same little Japanese children who already love him dearly? He and Grandfather could speak equally well in Japanese, but the remarkable thing about their conversation was they were never heard using slangy words or gossiping. The only unkind feeling he has provoked in missionary circles so far was when grandma and grandpa fussed over who should bring him downstairs for his bath. He is eminently satisfactory to his parents, too,



Grandfather Brady and John Harper, Jr.,  
Susaki, Japan.

and is altogether a model missionary. May we older ones emulate his virtues.

*Takamatsu, Japan, April 30, 1921.*

## MARRIAGE AND DIVORCE IN JAPAN.

REV. S. M. ERICKSON.

**T**HE recent newspapers have been carrying in their columns comparative statements regarding the number of divorces in America and Japan. It hardly can be said that the number of divorces in America are more than in Japan, for the statistics give only those divorces that have been granted in cases where the marriages have been properly registered. No record is available of the

large number of trial marriages that end in separation.

Confucius has formed the attitude of the Japanese toward their women. He teaches as follows:

1. Women are naturally inferior to men.
2. Education of women should be restricted to reading and writing.
3. Woman's first duty is obedience.

4. Men and women should not sit together.

5. Women shall have no voice in the selection of her husband.

6. The husband shall have absolute right to rule his wife.

The "Seven Reasons for Divorce" are grounded in the above teachings.

1. A woman shall be divorced for disobedience to her father-in-law or mother-in-law.

2. A woman shall be divorced if she fail to bear children. The reason for this rule being that women are sought in marriage for the purpose of giving posterity. A barren woman should, however, be retained if her heart is virtuous and her conduct correct and free from jealousy, in which case a child of the same blood must be adopted, neither is there any cause for a man to divorce a barren wife if he have children by a concubine.

3. Lewdness is a reason for divorce.

4. Jealousy is a ground for separation.

5. Leprosy or any like foul disease is sufficient cause for divorce.

6. A woman should be sent away who talks and prattles too much, causing trouble in the home.

7. A wife who steals should be divorced.

It can readily be seen that marriage in Japan is a convenience, a method of continuing the family name. Naturally divorce too, is a convenience. The family line must remain unbroken and the family name must not disappear.

Under the old Japanese law a woman could not seek a legal divorce, but under the new civil code, she may seek divorce from her husband for bigamy, adultery, desertion, prison sentence of a grave nature, and for a number of other reasons. Very few women seek divorce, but rather suffer in silence, for the courts discourage such action on the part of women.

A recent writer says that "Woman's part in marriage was solely one of duty, necessity and convenience, a matter over which she had no control and which she must accept patiently and resignedly as she must her other obligations. As a child she belongs to her father and his family and as a wife to her husband and his family.

Under conditions of this kind, we find the life of the wife rather severe, which ends often in divorce or suicide.



Little Miss Miyaji, of Japan. Her father, a prosperous young tailor, tried seventeen wives, one after another. He died unbaptized, but so convinced of the truth of Christ that he persuaded his old father to let his young sister, Little Miyaji's aunt, become a Christian.

**"The way we are facing has everything to do with our destination."**—  
*Marden.*

## A CONVERTED POCKET-BOOK.

REV. J. WOODROW HASSELL.

**N**EARLY a year ago, we employed a servant girl who had been attending one of our chapels. From the beginning she has studied the Bible voraciously, reading with evident delight the book of Leviticus, as well as the more interesting portions of the Scriptures. She has become an earnest Christian, and this fact is evident in everything she does and says. She more nearly approaches the perfect obedience to the Apostle's injunction to servants than any one I have ever seen.

Some time ago at church she heard the treasurer announce that there was still a debt on the church building to the amount of \$40, and in addition \$10 was still owed on the organ. Afterwards the servant said she would like to pay something on those debts, and decided to assume the amount due on the organ, paying a certain amount each month out of her wages. She receives \$9 per month.

Later the young woman appeared with this proposition. She said that on studying her Bible she had been impressed with the great sacrifice God had made for her, and she wanted to do something in return; but that if she gave all she had, and all she was, to God, it would never repay Him. At any rate she meant to come as near as possible to paying the debt. During the few years she has been



This young bride, Hara San, is the daughter of a money-lender in Japan. He was so hated that when he died the neighborhood got up a lantern parade by way of making merry. As a child she was reached with the gospel.

working, she had saved up about \$75, and she had decided to give this all to God; and she wanted me to take it and invest it where it would count for most! How about that for whole-hearted consecration? Here is one pocket-book that is converted. It makes me wonder if mine has as much religion as this servant girl's. How about yours?

## LEPERS.

Mrs. H. H. MUNROE.

**T**HE people come thronging the dusty road for miles. It was the greatest gathering of "hoodlums" I had ever seen and we had come upon it unawares. We were going, as usual, to our weekly class at the foot of the mountain and our way led pass this motley

crowd. We thought it must be a Buddhist festival—priests were flaunting yellow robes and one mendicant in a black cap of the cut of a hundred years ago, was standing beside a huge banner, shouting to the passersby. Lepers and beggars, blind and lame, were groping and

hobbling toward the booths by the river. I felt the strangeness of it all; the heathenism I had grown accustomed to in fourteen years burst upon me in fresh colors. I felt almost afraid, being American and Christian in the mob of assembled idolaters. I prayed as we passed along, and we passed slowly. There was no need of fear, it turned out to be only a country fair, and the candy by the highway in all the dust brought back a childish appetite, which would have made me set at naught the germs and dust had not the purseholder beside me refused. "Would you eat that stuff with these dirty lepers and filthy pilgrims around it?"

Lepers! How I wish you could have been with us on Tuesday. We went for a farewell meeting to Oshima, the island where about 120 lepers are cared for until death brings relief from exile. The doctor goes, with his attendants on a launch and he lets us go, bearing the good news which does more for their souls than his medicine can do for their bodies, for they usually die in from 5 to 10 years after they reach the island. Mr. Erickson began the work there and one attendant became such an earnest Christian that the Buddhist lepers became angry and we hear they attempted to kill him.

However, there are about 20 Christians, and some 10 or 13 inquirers, and the faith they show is beautiful to see. One old man, with both feet bandaged and half of one finger gone, stood to make a speech of farewell and one by one a half-dozen or more prayed. Some are blind—many have to go on crutches. As we passed the rocky crags and neared the shelving beach, the first object that caught my eye was a man hobbling on a crutch with a fishing pole, getting his recreation.

One leper, still standing upright brought in another on his back, and set him inside the door, and he crawled over to his pillow for the meeting. One man, horribly blind, sat with sightless eyes lit up with a light that somehow stays with me yet, as he sang by heart the hymns, 'Twin brothers, sons of a law-



starting out to preach on a three weeks' trip.

yer, have such bloated, blotched faces that they are ill to look upon, but they seem not to know it, and one of them sang with the bearing of a judge. Two of them, young men, looked sad and dejected, but one old man had a face that beamed. He says he studies his Bible an hour every day. Some one says that they meet and have prayer as often as four times some days. This meeting on Tuesday, lasted three hours. When we taught them the new hymn, "For Me to Live Is Christ, for Me to Die Is Gain," they sang so heartily that I could have willingly sung on and on had not my own throat ached almost.

Now don't you think all work in Japan is like that. Instead, it looks as though we are called indeed to help "make up the sufferings of Christ." That is in the Bible, whatever it means.

The day when the missionary drew crowds because he was strange is about over. They know him and they know his message. They hate him because he is an American. The very children hoot him in the streets. The adults pass by without giving heed. They despise the name of Christ. The California difficulty expressed in terms of Japanese popular thought is, "Yon Americans hate Japanese." The heathen heart, of course, in hate begets hate.

Not all know the message, but they just know of Christ as the foreigner's God, and feel that the Japanese are different, descendants of gods, many believe in their foolish hearts.

The enemy's entrenchments are broad

and deep. Shall we give up because the fort must be stormed?

Some of us say, "No." We know that He is greater who is with us than he who is with them. "We have not yet resisted unto blood, striving against sin."

It is no worse than the Chinese missionaries have endured for years, when

"foreign devils" has been cast into their teeth.

The kingdom that cometh not by observation is yet to come to the benighted land of Japan, and the patient servant of God who is content to be despised can angle beside the streams as well as cast his net into the deep.

*Takamatsu, Japan.*

## DONALD W. RICHARDSON, JR.

REV. P. F. PRICE.

As we were returning to Shanghai in December the news met us in Japan of the serious illness of Donald, the eldest child and the only boy of Rev. and Mrs. Donald W. Richardson. From port to port in Japan as letters met us they told us of the progress of the disease, but held out hope of recovery, and told us of the many prayers that were going up in Nanking for the restoration of this lad, who like the father and mother was beloved of all. But when we reached Shanghai the sad news met us that Donald had passed away. As we reached Nanking we felt that we were coming to a house of mourning, for Mr. and Mrs. Richardson are our next door neighbors. But Mrs. Richardson and the two little girls, Oren and Florence, were among those who met us at the station on a cold winter morning, with smiling faces, and since that time the fortitude and cheerfulness of these friends under their trial has been a wonder to us as it is to many. It is a triumph of the grace of God. For when God calls away an only son, and he a bright boy of thirteen, he lets fall a blow that is hard to bear. At my request Mrs. Richardson has written the following beautiful sketch of Donald, which I am sure will be read with deepest interest and with gratitude to God for the life of the little missionary whom God has seen fit to call to a higher service.—P. F. P.

**D**ONALD W. RICHARDSON, JR., was born at Greer, S. C., May 21, 1909. He was a very delicate baby, but as God brought him through so many baby illnesses we felt sure He had a work for him to do.

After his second year he grew quite strong and sturdy and up to last winter was a very healthy child. He often surprised us by his physical endurance—at six years he walked ten miles, with no apparent weariness. His chief characteristic was generosity—he seemed to delight in giving, oftentimes to the embarrassment of his parents! In the division of toys, sweets, etc., in the home, he *always* wanted others to have more than he did. One morning in the fall at morning prayers his father asked what part of their allowance the children would like to give to Famine Relief—then suggested a third, a fourth or a half. Donald was the first to speak—"A half."

He was much beloved by the Chinese—school boys, coolies, servants, all loved him and nearly all requests for help from coolies and servants were made through Donald to us. They seemed to realize that if they could get Donald to represent their cause all would be well.

He had a very keen, alert mind, reading books far beyond his years, and for

three years before his death he had been interested in the newspapers and magazines. One of his teachers said of him, "Of all the boys in the seventh grade, it was Donald who gave the readiest sympathy and who was first to offer any needed assistance."

Last May he had a very real spiritual experience, and this summer in Kuling joined the Church. Several times this fall he said, "I am coming back to China to preach when I am through school."

He was sick thirteen days—suffering terrible pain all that time, but never have I seen any one bear suffering so bravely. Had he lived, I should never have been afraid to trust him anywhere, for he showed in that illness, a spirit of being *equal* to what was expected of him, to a remarkable degree. For the first ten days he was keenly alert to everything going on around him—the doctor's visit, the treatment of his case, etc., seemed of the greatest interest, and up to the last he was appreciative and considerate of those who took care of him.

Donald died Thanksgiving Day, November 25, 1920.

"Thou wilt not sever us, O Lord, our God,  
In Thy blest mansions. On earth's dreary  
sod,  
Our hearts are torn with partings. One by  
one  
The loved and cherished leave us.  
Every stone the cold damp cemetery holds,  
is faced  
With lines that find their parallels deep  
traced  
Within our souls. Thus works Thy chisel,  
Lord,  
In strokes severe. Yet be Thy name adored  
For all Thy dealings! In Thy purpose deep  
A blessing lies, unscanned by us who weep  
Amid these shadows. Night will soon be  
past—  
The cloudy night of time that ends at last  
In heaven's bright morning. Yet a little  
while,  
And we shall greet that blissful morning's  
smile  
With hallelujahs. Then Thy love's deep  
thought  
Shall be unfolded. All Thy blood has  
bought  
Shall come with Thee: and each we loved  
and knew,  
And mourned for here, shall rise upon our  
view  
In brighter, lovelier form—akin to Thine.  
Thy work, Lord Jesus! perfect, pure, divine!  
Thus reunited through eternal days  
Our joy shall be Thyself—our theme Thy  
praise!

## BACK HOME AGAIN.

MRS. JULIA SMITH BEDINGER.

**A**FTER more than a year's absence what could be nicer than to wake up in our own home on New Year's morning? Since it took us nearly five months to make the trip from the Congo to America, we are proud of the fact that we returned in less than three months' time. However, our return trip was not one of unalloyed joy, for our party numbered six when we sailed from New York on October 9th., and only three of us landed at Lusambo on the last night of the old year.

But let me go back a bit to explain how we lost our three young people, but only

temporarily I'm glad to say. On an ocean voyage somehow folks aren't long in getting acquainted and we enjoyed our language study and prayer service together each day. After reaching Liverpool we soon found our way to London where we made our tropical purchases. Mr. Gilliam, our educational man, soon left us for Brussels to further his study of French for a month or so before coming to the Congo. Rev. and Mrs. Hobson, also Mr. and Mrs. Schlotter, were already in Belgium for this same purpose. These friends very kindly went to work to try to secure passage for us on the



November Belgian steamer, the *Albertville*. Just as we had about given up hope, a telegram came, saying there were two separate places in the second class cabins. We regretted very much to leave our two trained nurses, Misses Farmer and Setser, behind, but we were already due on our station. Fortunately, Dr. Kellersberger, of our mission, was there in London at the time and he promised to care for these young women and help them secure passage with Rev. and Mrs. Hobson on the next boat. The telegram wonderfully accelerated our packing and we hurried to Plymouth the night before the *Albertville* was due there. When we went on board imagine our surprise when the purser said the boat was crowded and he had no places for us. However, our tickets were bought and when the ship steamed out to sea we sat on deck for several hours smilingly thinking the purser hardly intended to deposit us in mid ocean. But I must admit I breathed a sigh of relief when I was shown our tiny cabin and told we were to have it all to ourselves, for I had had visions of my baby's mischievous fingers into a stranger's possessions! We weren't long in getting acquainted with some English and Swedish missionaries on board. Then we also enjoyed knowing some American young men coming to the Congo as diamond prospectors. How we wished that some of those young lives had been dedicated to the search for the souls of the Congolese.

On reaching Lusambo we were met by Mr. Longenecker and a crowd of the children and men from our village. Their words of greeting seemed genuine and they warmed our hearts. We had only four days of delightful fellowship with the Longenecker family, also three Methodist friends, for they went down river on the same boat which brought us up. We are still thanking Mr. Longenecker for the neat brick magazine, which he erected here and which enables us to protect cargo of both our own and the Methodist mission. The cement floor is a sure

prevention against the destructive white ants and it goes without saying that the tile roof is quite a contrast to the grass ones. And the natives as well as ourselves are grateful to him for our brick columned and tiled roof church shed. I trust many of you will have the privilege of knowing Rev. and Mrs. Longenecker and their little girl at Montreat next summer.

We are rejoicing that in a few months more this station is to increase its number of missionaries. Lusambo is now more than seven years old and is soon to have her very first trained nurse, Miss Belle Setser, of Franklin, N. C. Then Mr. Anderson, an industrial man of St. Louis, and his bride have also been assigned here. In May Capt. and Mrs. Daumery come with the *Lapsley*, to make this station headquarters for our mission steamer in the future. This seems a wise change, since the *Lapsley* cannot be operated to and fro from Luebo during the dry season.

As we start out on a new term of service, we find two especially encouraging features. The boys and young men of our village meet every Thursday night and their organization in some respects resembles the Boy Scouts. One of their leaders is a young man who was trained at Luebo in the medical work and will be Miss Setser's chief aid at the pharmacy. These young people have already turned in enough money to support an evangelist for six months and say they have set as their goal the entire support of an out-station. Our Christian women have agreed to spend one afternoon each week in going to nearby villages to hold gospel meetings with our neighbors. A promise of lead pencils to all who are promoted has greatly stimulated interest and faithful attendance upon our day school sessions. How little it takes to make these people happy.

We have our same faithful boys back again, so our household machinery is well oiled. Both at family prayers and in the church shed these people make petitions

for our little girl back in America that touch our hearts very deeply. And friends they pray for you, too, that you

will come or send others to teach them the "palaver of God."

*Lusambo, Congo Belge, Africa.*

## A NEW THING UNDER A TROPICAL SUN.

MRS. KATIE RUSSELL SMITH.

THE fact that it was for women made it a new thing, yes, a women's Bible conference, which met at Mutoto, March 28, 29, 30, 1921. It came about in this way: Just a few weeks before the time appointed for the annual evangelists' conference, the subject of the neglect of the women of our Church came up in a missionary gathering one evening. All agreed that they had been neglected, that there are hundreds of them trying to live Christian lives, but having only hazy ideas as to the principles of Christian living. After they learn the Catechism and are received into the church they receive little, or no more attention. They can't read the Bible for themselves. Even among our evangelists' wives only about one in twenty-five can read the Bible. Teaching the women is a work which must be done by women. Since it seems impossible for the women missionaries to go to them, it was suggested that by inviting them to come to us, we might be able to help a few. All also agreed that this plan was worth a trial.

Accordingly, messages were sent in all directions inviting women from each outstation congregation to come to Mutoto when the evangelists gathered for their conference. Some villages failed to receive the message. When it was received at others it was made to mean only village women (and it was primarily for them), excluding wives of evangelists. A number of evangelists said, "My wife would have come if she had known she was invited too." One teacher from the hills was in here a week or more before the conference. Mr. Smith asked him,

"What's the news out your way?" He replied, "No news except that the missionaries are asking the women from the hills to come in to Mutoto to cook for the conference guests." And others said, "We told our people about it but the men said, 'No, our wives can't go.'"

In spite of all hindrances, however, by Saturday night fifty-six women and girls were here—chiefs' wives, evangelists' wives and daughters, but a large majority of just ordinary village women, the very ones we wanted most to come. The conference began Monday morning. On Sunday morning the church shed had been crowded to capacity, and Sunday afternoon we had communion service.

Beginning Monday morning, our classes met morning and afternoon. We taught them new songs, and discussed with them work among women and children in their home villages, but the main purpose of the gathering was to study the Bible, and to that we gave most of our time. At each morning session a study was given of the Sermon on the Mount. At each afternoon session a woman character of the Bible was studied. One of the characters presented was Doreas, taught by the wife of one of our native elders. Three other native women had a similar part on the program. The women were attentive, earnest, responsive, happy to be here, and they all enthusiastically voted for a similar conference next year.

They need your prayers that more and more they may be given opportunity to study the word that will be "a lamp unto their feet and a light unto their path."

*Mutoto, Congo Belge.*

## A LETTER FROM REV. JAS. R. GRAHAM.

TSINGKIANGPU, KU, CHINA,

April, 1921.

In that part of the Tsingkiangpu Field which is under my care there are nine native helpers working under my supervision. The territory is pretty large, the extreme northern and southern points in the field being well over a hundred miles apart. The eastern and western points, however, are not more than fifteen or twenty miles apart. I try to get to each of the points where a helper is working two or three times, both in spring and autumn.

I was very much struck a couple of years ago with the remark of one of the helpers to the effect that he got very lonely for lack of touch with other Christians who were as far on as he was in the Christian life, in other words, that he was "giving out" all the time and not having the opportunity to replenish his store of spiritual things by contact with other helpers or older Christians. I saw at once that he was striking at a real need that these young Christian men, who are in constant contact with the hard, cold facts of superstition and sin, should be able every now and then to touch shoulders with other Christians, join with them in celebrating the death of their common Lord, and by being thrown for a few days with a larger body of Christians to feel that there are many who are giving them sympathy and help and prayer.

So I have a custom now of having all these men come into the central station for the quarterly communion which is held there and to which a large body of Christians come, and then to hold them over for several days for Bible study, reports of work, and prayer. The spring conference is just over and it was the most satisfactory meeting that we have yet had. Nine of the men came in and we carried out a program previously arranged for, a sermon morning and after-

noon by one of the helpers on a subject previously given out, an hour for Bible study both forenoon and afternoon, and an hour or so each forenoon and afternoon for individual reports. These reports are very definite. A large map of the whole field is on the wall. Each one tells just what the range of his particular field is and goes over each of the outstations under his care and often goes over the church members by name, and the inquirers also, telling his difficulties, his troubles, his encouragements, his problems, making his requests for special subjects, reporting any marked answers to the prayers for which he had asked at the last conference. Much time is given to prayer, of course. Short devotional talks are made at each of the two sessions a day. I usually take charge of these devotional services myself as it gives me a good opportunity to stress anything which my observation, in supervising the work of each one in his particular field, shows is called for or will be helpful. The last half day is taken up in going over all the conference and trying to get practical suggestions from it which each can take back to his station, for future help. Each one at this last meeting also mentions any special subjects about which he wishes us to especially pray. All the preaching and the Bible study class, etc., was entirely in the hands of the Chinese. I had arranged the whole program so that it should emphasize some particular teaching which seems very practical and important, a different subject of course being emphasized at each of the conferences. As to the prayer for special subjects asked for, I should say that each man writes in his note-book the various subjects mentioned and promises to pray for them daily during the coming quarter. This gives them a personal knowledge of the whole field with its various problems, helps them to see that others

have their own or very similar difficulties, and the fact that they are praying for each section of the field gives a personal interest in that field and makes them look forward with special interest to the next reports to see how the prayers have been answered.

The personnel going to make up the conference is quite interesting to me. The sermons preached are really of a rather high order when one considers the lack of training which many of them have had along the line of preaching. One of the young men graduated from our Theological Seminary in Nanking last spring and will probably come up for licensure at the fall meeting of Presbytery. He is a graduate of the Tsingkiang-pu High School. He graduated third in a large class at the seminary and is a fine fellow. Another man is a graduate of the Government High School and then graduated in the Government Law School in Nanking, a fine school. He is a well trained man, and an especially fine personal worker. He is largely working among the schools of which we have a good number in this city. He worked in the Nanking schools for several years and was looked on as one of the four or five best men at that kind of work in China.

Another man, named Dsang, came to us from the English Baptist Mission in Shantung, a very fine and spiritually-minded preacher, he has had a deep religious experience, and is trying to pass it on to others I think. Another is a young man, also one of our old school boys, though he did not go through the whole high school course. He had to stop and go to teaching. From the time he was converted he has been a fine personal worker, and did so much toward leading others to Christ that we felt it would be a mistake to keep him on a little primary school when he could probably do so much wider and more influential work if he could give his whole time to active preaching, so we put him into the country work, giving him a large field. He has done excellent work, has been much used in leading others into touch with Jesus. He

is really the liveliest worker in the whole lot, has more initiative and "pep" than any two of the others.

The last one I will mention is an older man than any of the others, nearly sixty years he is. He came to us twelve years ago as teacher in the Orphanage school. He was a dyed-in-the-wool Confucianist, an idolater and, like most Chinese, a great gambler. He was converted, after a while made an elder in the Church here, and later on became a preacher. He is a very unusual man, one of the most thoughtful and interesting preachers that I know of, foreign or Chinese, with a remarkable knowledge of the Bible, fine gifts as a speaker and with a knack of using his thorough knowledge of the Chinese classics, which makes a great impression on the old style Chinese audiences who hear him. I like nothing better than to bring him in touch with a Confucianist who knows something of the gospel and still clings to his old belief. I sit by and divide my time between smacking my lips over the fine and convincing way that he goes about his job and praying that it may have the result we both long for. It is a fascinating thing to hear him expounding some incident or parable or other passage in the Old or New Testament from the point of view of an Oriental. His Oriental point of view has changed my outlook on many passages in the Scriptures. He has never had any Western education, nor has he had theological training, but we have been urged by other missionaries to have him come before Presbytery for licensure as an "extraordinary case." He is a much better preacher than most of licentiates, and we may have him come up before Presbytery at the fall meeting.

I have been writing this under some drawback. I am on an itinerant trip. All day we have been out on a large lake, twenty by forty miles, fighting against a heavy head wind. All this afternoon the men have been rowing hard to make a harbor before dark. The boat is a little cockle-shell of a thing and is being tossed about like a chip—a word in your ear, I

shall be glad and feel much easier when we cast anchor inside the breakwater, which I see a half mile off to our starboard. This itinerant work brings quite

a few thrills along with it, but it all comes in a day's work. I would not exchange it, after 30 odd years' trial for a seat in the President's Cabinet.

## LIGHTS AND SHADOWS IN MOKPO.

REV. J. S. NISBET.

SINCE leaving America, after a short visit there and returning to the field, I have wanted to talk with you but have not found the opportunity. I reached Mokpo March 25th, and have been back therefore some 54 days, and out of that time I have had only 16 in Mokpo, for the work about the house and the garden and letters to the churches and the Korean friends and various other duties, so I have kept quiet so far as many of my friends in America are concerned.

I might let imagination and enthusiasm take wing and tell you some wonderful things about the work, for there are some very encouraging things happening, and again I might strike the minor chord and give you a wail, for we have it all here in the work. Which shall it be? Do you want to weep with me over the failures, shout with me over the successes, or pray with me for the future? I suspect the latter would be more profitable. But just take your choice for I will mix in a little of the first two and you can add the third.

In last year's report to the Presbytery my field reported 93 examinations for the Catechuminate and 90 for baptism. You see they were running neck and neck. Well this year I will report to Presbytery from these same churches 270 Catechumens examined and 120 for baptism. You note the decided increase in the Catechumens examined. That means a new tide coming in. This leads us to hope that next year we shall be able to report a much larger number for baptism. The congregations are much larger and every-thing points to success in the work.

Three of my best churches in Kang Jin county, that should have had a pastor for

some years, but would not move because they were not willing to bear his salary, have recently called a good man and I will present this call to the coming Presbytery and I trust to get the man located there in the work. This will have a good effect on the field and help me to handle my work to some extent. They pay all his salary and give him a home. They have called Rev. K. P. Yi, of Mokpo.

Mr. O. Y. Kwak, one of my helpers, an elder in the Mokpo Church, graduates from the seminary in June, and he will probably be located here in Mokpo, if Mr. Yi goes to Kang Jin. So you see I will get a fine man in my field and will also locate my fine man who has been working with me. If Mr. Yi does not go to Kang Jin, then I will be able to locate Mr. Kwak there, so you see I am pretty well fixed.

A number of new points have sprung up and three new buildings have been fitted up at three different points in one county, where there were not so very many and so were needed. One is in the county seat and so is strategic. I have a fine man there who is doing a very fine work, Mr. W. Y. Pak. He has no education, except what he has picked up since becoming a Christian, and has not been to school except to the Bible School that we conduct, but has "power," which is more important. Some fine families have been brought into the Church by him, and I was pleased to be able to baptize some fine men recently there.

Another thing. We get disheartened sometimes when we hear that some good old standby has disappeared and no one seems to think they are keeping the Sab-

bath or witnessing for Christ, and then one day, an old woman, 83, disappeared from one of my little flocks. Her name is Mrs. Pak. Recently as I was making the rounds of my churches I heard that a certain old woman had landed in a village and that there was a prayer meeting going on there, had been for some months, and from that village I received several into the catechumenate of a nearby church. And lo! it was old Mrs. Pak, aged 83, that was behind this move. So there you are. Another thing of interest is the number of those who have been hiding out in the world that are returning to take up the banner for the Master.

The station has handed me something of interest, a most excellent toy to keep me out of mischief and interested during the coming months, namely, the building of a large administration building for the McCallie School for Girls. I am getting in the stone now and we

will soon begin on the foundation. We have delayed so as to let things settle back to normal in price, or thereabout.

We are to have a month's Bible school in Mokpo during July, which along with other things may keep me from sending you any more letters for some time.

You may be interested to hear that Miss Elizabeth Walker has agreed to be my home-maker and assumes her duties from June the first. We go to Seoul on Saturday, May 28th, to be there in time to take out papers according to Japanese law and then on June 1st will be married in the home of some friends, members of the Presbyterian Mission, U. S. A., Mr. and Mrs. Genso. Rev. Robert Knox is to officiate. After a few days we shall return to Mokpo, and there in the home where I have lived for the last ten years, we shall try to keep the Master's work before us and do something to make the world brighter for our friends.

## SUNDAY-SCHOOL WORK IN KOREA.

YOU ask about S. S. methods in Korea and you speak of Mr. Swinebarts' S. S. work in particular, that means what we term "Heathen S. S. Work."

I wish I might picture for you one of these little heathen groups, so that you could really see it. The Korean people live in little villages, or groups of huts, we can hardly dignify them by the name of *houses*. You are scarcely ever out of sight of such a group or village, for as you know it is a dense population. A good many of the houses boast only one room, and it was in such a house that I organized a heathen S. S. in a tiny village near Kwangju. The room was so small that even my little group, ranging from 30 to 40, overflowed on to the tiny porch. The ceiling was so low I could not stand up straight in it.

Now many and many a S. S. has started in just such a room and grown until it demanded a little building of its

own. Some foreigner with a native teacher generally has the oversight of each little group. On Sunday morning we go to the little village, round up the children and grown-ups, teach them a hymn and some of the *Child's Catechism* and then tell them a Bible story, using small pictures or a picture roll to illustrate. They have *so few* pictures, and how they do love the old picture rolls sent out from America.

As you see, our methods are both crude and primitive—there are no leaves from that book which an American S. S. with all its wonderful graded organization use. But oh! the *spirit* of the work is the wonderful thing, and if that could once get hold of the lives of the church people at home, the whole world would hear the gospel in a mighty little while! These people are born evangelists and as soon as the wonderful story gets into a heart, that person has to pass it on. The native workers begin in these little villages and soon

every child is a little evangelist--as soon as they would see us coming on Sunday morning, the regulars would begin their rounds, going to all the homes and liberally "compelling them to come." This is a wonderful people truly.

Then, as I said, as these groups grow a building is provided. *Very often* it is given by the village people themselves, or built by them. Then the missionaries put a native teacher in charge of things, and a little day school is begun where the three R's are taught, but the Bible is the chief text-book. So from a small group of dirty, but eager little children, a S. S. and church and school will grow, from which come fine, strong Christian boys and girls to our mission schools, and from which fine, strong Christian men and women are developed.

To me the thing that was most impressive when I first came to Korea, was the fact that after S. S. was over *no one went home!* It is literally true here that

every member of the church is in the S. S., even to the Cradle Rollers!

Of course in our city churches here we have fine, big Sunday schools with regular grades, classes and teachers. The foreigners do some teaching in these Sunday schools, but not much, for the native Christians are most capable—they are very remarkable Bible students and they are born speakers.

But of all the work out here, this work of the heathen Sunday schools, where the children of heathen parents (hence the name) are first gathered and taught, is the most fascinating of all. What a thrill it gives to see these little schools gathered into the big church for some special service and hear them sing and recite the gospel story *and to see them clean*—the first thing the gospel does is to clean them up externally as well as internally, and you can easily note the Christians as you pass along a public road.

## FAITHFUL THROUGH YEARS OF REVOLUTION IN MEXICO.

REV. H. L. ROSS.

**T**HAT our heavenly Father watches over His own amidst the trials and temptations of this world, has again been impressed on us by a twelve-days' trip down into a part of our new mission field to the south of Toluca.

Three days on horseback took us to Jalpan, the farthest point of our journey. It has been ten or twelve years since an ordained minister has been through there. Prof. R. C. Morrow was the first of our mission to prospect out that way on his extensive visit of last December.

Felipe Delgado, a ministerial student from the Presbyterian Preparatory School of Coyoacan, worked in the field during his last vacation, and he was our most helpful and delightful companion.

The day had been set when horses would meet us at Tenango, the terminus of the little branch railroad from Toluca. But

after waiting thirty-six hours without hearing anything from them, we started out on two little burros we were able to hire. I had taken my saddle along; but it was like Saul's armor on David, so I could use only the stirrups buckled onto the old wooden tree of a saddle. My feet almost touched the ground, and in my efforts to urge on the steed I would only "kick myself"—on the heels. These were not very auspicious circumstances to be-



Felipe, Pedro and Bartolo.

gin a ride of fifty miles to the nearest congregation. But we had gone only a short distance when we met the two young men with horses that were due two days before. It did not take us long to make the transfer.

The natural riches of Mexico are on all sides. We went by extensive fields of wheat and corn, vast tracts of timber, orchards of mangoes, bananas and other tropical fruits and a whole cluster of silver mines. But it seems to me that this land so richly blessed in natural resources is under the curse of God, because His word has been hidden, His day made a day of business and pleasure and the worship of His Son superseded by Mariolatry. Poverty and sin are everywhere. May we of the United States learn this patent lesson and "seek first the kingdom of God, and His righteousness."

The road in some places is so steep and rough that we have to get off of the horses so they can make it over. This is compensated, however, by the magnificent scenery. It took us just one hour



Off to the Mountains—Rev. H. L. Ross.



Mr. Ross and company of people from Jalpan congregation to bid "God Speed."

and a half to go down the side of a canyon and up the other side.

At the end of a day's journey we are tired and hungry; but it seems to be well known down here that preachers like chicken, so we are soon seated at a royal feast. No doubt they have saved up for days, and perhaps weeks, to give us the best they have. But the red pepper is a veritable "knife to thy throat," so we do not indulge too much.

Our fatigue is soon forgotten, when we see the longings in the faces of the people as they gather for worship, as they tell of their difficulties and ask advice, and when we see with what joy they enter into the singing of the gospel songs, and present their babies for baptism. Up to eleven o'clock at night we study and sing and pray with them, counting it the greatest privilege of our lives to be able to have a small part in giving the Bread of Life to these noble, but neglected ones for whom Christ died.

The farthest congregation visited was Jalpan, about seventy-five miles from our railroad the way the mountain trails wind around. Just before sundown we climbed over the crest of a hill and were winding our way along the side of the mountain when we saw away on the other side of the canyon a man on horseback going at full speed. This was evidently the signal to others farther up the mountain, for pretty soon a company of thirty or more, men, women and children, came down the trail to greet us. We dis-



mounted, received the customary embrace from all and joined the procession up the hill. Now came our greatest surprise. As we neared a little ravine five young ladies appeared marching toward us singing a hymn of praise. I felt like the "daughters of Jerusalem" were coming out to meet us, and smiled to myself to be the object of such an ovation. Then as they came up and knelt down and gave thanks to the Father that the "pastors" for whom they had looked so long had come, I realized more what the occasion meant to them and my eyes filled with tears. After saluting us they led the way up to the settlement, singing, "Glory to God in the Highest," and all the company followed with uncovered heads.

I was surprised as we walked along to hear some one say to me in English, "Do you like?" A woman who had been in the Presbyterian Normal School in Mexico City several years ago, was practicing a little English she had not forgotten. Most heartily could we assure her that we did like the fine spirit of consecration manifested.

The next day was the fullest of our journey. At 5 A. M. we gathered for "morning watch." At nine we were in the church again considering cases of discipline, examining candidates for baptism and preparing for the dedication of the church—for the congregation has rebuilt the church building that was destroyed by the revolutionists. After the church dedication we went right on into the preaching and baptismal service. This over we took a picture of the congregation, which numbered one hundred and fifty. More consultation and instruction kept us busy until 2 P. M. After an hour we were back at three o'clock for conference on church government and discipline, and for more baptisms. At 6:30 we went out for a little rest and fresh air, and I thought we had found a place where we would not be interrupted, but a young man came with a present of "sweet bread," and another with a friend as "inquirer," so there was not much rest then. From 8 until 11 we worked that night in preaching, recep-

tion of members, three weddings, and a conference about the establishment of a day school.

On our trip of ten days off of the railroad we traveled about one hundred and fifty miles, baptized sixty-five children and thirty adults, received eighteen more that had been baptized in infancy, made tentative plans for three young men to go to the seminary for the short course for laymen, began plans for opening two day schools and held the religious service of seven marriages. (A marriage in Mexico is a civil act altogether, but the law permits a religious service after the civil has been performed.)

A young man, member of one of the churches of the field, has recently taken the short course at the seminary and will have charge of the work over a territory thirty miles long. The churches are to give him \$23.00 (Mexican) per month, which is one-half of his salary.

A bright boy was our guide one day. A great deal of the time, as he trotted along before our horses, he was reciting long portions of the Bible. He wants to go to the Preparatory School at Coyoacan and later to the seminary.

Such indications of self-support and recruits for the church work are especially gratifying.

We earnestly beg the friends at home to throw all the force they possibly can of prayers, men and money into this great field that the Lord of the harvest has committed into our hands.

*Zitacuaro, Mexico.*



**Congregation of Zitacuaro, Mexico.**

LETTER FROM REV. R. T. CLEVELAND TO MR. AND MRS.  
T. D. BULLA.

*Dear Mr. and Mrs. Bulla:*

About one year ago the mission was notified by the Executive Committee of Foreign Missions, Nashville, that you had contributed \$100 to be used at Luebo Station in memory of your son who was once a volunteer for Africa and lost his life in France.

I have been requested by the station to write to you that the money was duly placed in our hands, and also to let you know to what use it was put.

One of the greatest needs of Luebo Station has been a separate school building for the young native men who are under special training for the ministry. Formerly they had to meet for their classes under an open grass shed. Now we have a splendid brick building which contains four class rooms, a large central assembly room, and an office for the missionary in charge. The building is covered with tiles. The bricks and tiles used in the building were made here by the natives and the lumber in the building was cut by our mission saw mill. The building cost about \$250, and the money you sent helped to pay for it. Furthermore, the station, at the last meeting, decided to dedicate the building to the memory of your son. It is called "The Bulla Build-



Bulla Building, Luebo, Africa.

ing," a name that is specially easy for the natives to pronounce, except they say "Nsubu wa Bulla," which means the same. I enclose herewith a kodak film (negative) of the building. This may give you some idea of the appearance of the building. It is a splendid building for Central Africa, and is just the thing for the boys. They are very proud of it and it is indeed an addition to our station. I therefore take this occasion to thank you for your part in it (in the name of the station), and we will do our part to send out young men from it year after year as living memorials to your son, who was willing to lay down his life for Christ and for his country.

Sincerely yours,

R. F. CLEVELAND.

SHORT-TERM WORKERS NEEDED.

EGBERT W. SMITH.

**T**WO of our stations in China are in immediate need of two ladies to teach English in their two Boys' Schools. At one of these schools the present lady teacher of English will soon leave for her furlough with no one to take her place. At the other this need has never yet been supplied.

These two lady teachers should be of

sound health, should have the true missionary spirit, an earnest Christian character, and the ability to teach English. If they could lead in singing hymn tunes, it would help. They need not know Chinese, and they could return to this country in two or three years if necessary. For further information please write me Postoffice Box 330, Nashville, Tennessee.

## A MODEL MISSIONARY MEETING.

At a recent meeting of the Women's Auxiliary of the First Presbyterian Church of Greensboro, N. C., the Foreign Mission Department, under the able leadership of Mrs. L. Richardson, secretary of Foreign Missions, presented the following interesting program in order that the ladies of the church might become better acquainted with the twelve missionaries it is especially interested in.

Booths were arranged in several of the Sunday-school class rooms, representing different missions, and in charge of the booths were auxiliary members impersonating the mission workers in these fields.

The preparation of these booths, together with the aid of many interesting curios, gave the visitors striking pictures of the surroundings and conditions under which the missionaries work.

Mrs. J. P. Smith, from Brazil, was seen with her four interesting children, and told of her work and needs. Mrs. Logan, from Japan, in appropriate Japanese costume and surroundings, also told her very interesting story.

Miss Fair and the African chief, who has been so kind to her in their African Mission, caused wide-eyed amazement and interest among the children, especially by their stories and many striking curios direct from the jungles of Africa.

Miss Lavalette Dupuy was there with a group of wide-awake Korean scholars, all dutifully engaged in lessons.

Mr. Coit and Mr. Harrison, of Korea, in native costume thrilled their visitors with news of their work.

The ladies also were permitted to look into the Kaslung Hospital in China, where, as of old, Dr. Venable and Miss Corbier were busily engaged operating upon a poor Chinese child by the aid of a feeble oil lamp.

Misses Mary Lee Sloan and Ruby Satterfield, two of our own girls, who sailed last October for China, were discovered hard at work in the Language School, but they were not too busy to stop and tell their friends how interested they were in their work and of the opportunities for service it offered.

Mrs. Harnsberger and her mother, Mrs. James B. Woods, whom she was visiting, were both glad to greet their friends again. Mrs. Harnsberger is well remembered in the First Church, and all were glad to find she was enjoying such a delightful vacation.

These missionaries were given a warm welcome by all. The visitation resulted, not alone in awakening renewed interest in missions, but was highly interesting and instructive to those in attendance.

## MISSIONARY SAILINGS.

*China:*

From Vancouver July 21st on *Empress of Russia*: Rev. and Mrs. O. V. Armstrong and children, returning from furlough.

*Korea:*

From San Francisco July 23rd on *S. S. Empire State*: Miss Martha V. Davis. Miss Davis goes out as a teacher.

## HIDDEN TREASURE.

1. Japan is recognized as what?
2. Japan's greatest need—what?
3. A lead pencil promised—for what?
4. Why did the natives not bridge the stream?
5. A Bible Conference for women, a new feature—where?
6. What is estimated about Bom Jesus Lapa?
7. A program of prayer—how carried out?
8. Can a woman seek divorce in Japan?
9. Heads full but souls empty—where?
10. Dedicated to God—who?
11. Blind, but rejoicing—where?
12. Woman 83 years old disappeared. When found what was she doing?
13. After Sunday school no one goes home—where?
14. A young soldier of the cross gone home—who?
15. Chicken for the preacher in Mexico—who said so?

## SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1921.

Arranged by Miss Margaret McNeilly.

### TOPIC—JAPAN.

Hymn—The Son of God Goes Forth to War.  
Prayer of Invocation.  
Minutes.  
Roll Call—Answer with the name and location of a missionary in Japan.

#### Business.

Personal—Psalm 110.  
Prayer for Japan.  
Solo—Must I Go and Empty-handed.  
Quiz—Hidden Treasure.  
A Call—The Young Minister's Ministry. Where?

Hymn—Selected.

Topical—Monthly Topic.  
Marriage and Divorce in Japan.  
A Search After God.  
A Converted Pocket-Book.  
Lepers.

Prayer—A Chain of Prayer.  
Hymn—Jesus Shall Reign.  
Close with the Lord's Prayer in concert.

#### SUGGESTIONS.

Use a map of Japan, and as the names of the missionaries and stations are given, let them be indicated by pinning a flag, with the missionary's name on it, to the station given.

Let the leader make special note of the needs of Japan as brought out in the program, and when the chain of prayers is asked for, let these needs be remembered.

Some "Telegraphic messages" from Japan could be given, to add to the program. Use clippings from the secular press for this.

# THE JUNIORS

## SUNRISE CRADLES.

The queerest of cradles in all the wide  
world

Is found on the back of a Japanese girl,  
Where held by a girdle wrapped around and  
around

A dear little Japanese baby is found.

There sitting as happy as any young king,  
And rolling his head with her small body's  
swing;

Or eating his taffy-on-stick, will he be  
Seen shaking his rattle in babyish glee.

When sleepy time comes with a wail or a  
cry

Then sister jumps up as she sings lullaby,  
And up and down, up and down bobbing  
she goes,

Till baby's eyes droop for a soft slum-  
ber's close.

And then though his sister returns to her  
play,

His brown head still nodding in every  
which way,

He sleeps just as sweetly all perched in the  
air

As other small babies attended with care.

## TOSHIRO SAN—A LITTLE JAPANESE CHRISTIAN.

MARUGAME, JAPAN,  
June 17, 1921.

*Dear Boys and Girls:*

Faraway in Japan lives a little boy  
named Toshiro San. I wish you could see  
him as he trots off to school every morning,  
wearing a long kimono and wooden shoes.  
Some of you would say he looks like a  
girl. But he isn't. He is a true boy and  
a brave boy too.

Here in our city are lots of heathen  
temples. Frightful looking stone dragons  
and lions stand before the gates, but in-

side the yard are pretty flowers. Here  
the school children are led by their teach-  
ers and are taught to clap their hands  
and worship some great man who used to  
live in Japan.

Now little Toshiro San's father is a  
Christian. He has taught his boy to wor-  
ship no other than the living and true  
God. So what do you suppose happens  
when the teacher turns to his eighty boys  
and girls and says, "To-day, children, we  
will go to the great Hachiman Sama's  
shrine and do reverence to his honorable

spirit. We will pray him to make us true and loyal Japanese"? The scholars are so pleased. It is so nice to march out in the sunshine and play about in the temple yard.

But poor little Toshiro San! What shall he do? He alone of all those eighty boys and girls is a Christian. But if you could peep into the school room, you would see this little fellow stand up, like Daniel of old, "Teacher, I cannot go to the shrines. My father will not allow it. We are Christians."

His mother told me the story. She said the boys made all manner of fun of Toshiro San. They would punch each other and point their fingers at him and say, "See the little Christian. He is no loyal Japanese."

One day the heathen teacher overheard



Isn't this a cunning little picture of a Japanese child and her toy?



Some little American girls in Japan.

them. He turned to the boys who were persecuting him and said, "Even if Toshiro San is a Christian, he is the best behaved boy in the room."

In another village, not far off, lives a boy I want to tell you about too. This boy's parents are still heathen, but he loves to go to Sunday school. And there he has learned about Jesus. One day his schoolmates became so angry because he called himself a Christian that they jumped on him and beat him. He had to be carried to the hospital to have his wounds treated. But not once was he sorry he had not denied his Master.

This is what your pennies do, boys and girls, the pennies that you send to foreign missions. They teach heathen children to stand up bravely for God and right, even in the midst of persecution.

And your prayers? They work even more powerfully than your pennies.

Won't you pray and give to foreign missions that there may be many such little Christian soldiers in Japan as these two boys?

Sincerely and lovingly your friend,  
MRS. J. WOODROW HASSELL.

THE FIRST FOLDING FAN.

Do you know of the folding paper fan?  
 It was made at first by a Japanese man  
 Who sat in the dusk of a summer's day  
 When a bat came out in the dusk to play.

Opening and folding his wings, he went,  
 Till the dark came in and the day was  
 spent  
 While Jingo Kogo sat watching the play,  
 And dreamed in the dusk of that sum-  
 mer's day.

"I believe I'll made me a fan like that,  
 To open and shut, like wings of a bat,"  
 And ever since then the folks of Japan  
 Keep making and using old Kogo's fan.  
 —From *Normal Instructor and Primary  
 Plans*, by permission of F. A. Owen Pub-  
 lishing Co.

JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—JAPAN.

- Song—Selected.
- Lord's Prayer in Concert.
- Minutes.
- Roll Call—Answer with the name and date  
 of the opening of a station in Japan.
- Business.
- Collection Song.
- Offering.
- Scripture Reading—Is. 55.
- Prayer for the Children of Japan.
- Quiz—What do you know about Japan?
- Recitation—The First Folding Fan.
- Letter from Mrs. Hassell.
- Recitation—Sunrise Cradles.

- Song—When He Cometh.
- Prayer.
- Close with the Mizpah Benediction.

SUGGESTIONS.

- Use the Church Calendar of Prayer for  
 the names and dates, with which to answer  
 roll call.
- Review the children on our work in  
 Japan. Have the children also tell what  
 else they know of the Japanese.
- Pray earnestly for the work in Japan,  
 and those who work among the children.

“THE SUN OF RIGHTEOUSNESS.”

MARGARET T. APPLGARTH.

LAST month we had a rather heathen-  
 ish story about the Sun Dance,  
 which a certain Indian had vowed  
 he would give to worship the sun, if his  
 wife got well. But the dance grew so sav-  
 age, and the people watching the dance got  
 so wild, that when our missionary arrived  
 on the scene there were very few persons



Pagan Indians in the United States.

whose eyes were not stupid and bulging and glassy with wariness and drink.

Big Horn was not that way, but he was nearly sick with disgust to see his father reeling and tottering around because he was so drunk.

I think it was especially fortunate that our missionary happened to stumble across Big Horn as he was lying on the ground watching the dancing.

"Hello, Sonny!" said our missionary cheerfully.

Big Horn looked up at the strange white face curiously. He had never seen a stiff white collar, or a necktie before, or a hat like the one our missionary wore. But he liked him, at once, and it wasn't five minutes before he told this new friend how frightened he was about his drunken father. He even took him over to the tepee where his mother, *Laughs-at-the-Sky* and *Smiling Sunset* were spending the four days. The tepee was full of women and children, belonging to other families, talking about how rough and dangerous the dance was getting. Big Horn and his new friend squeezed inside, and before any one knew how it happened our missionary was talking to these excited women—telling them a story, even. You and I would have recognized it as a Bible story, but it was entirely new to them since they had never even heard the name Jesus before. But they liked the story, and they liked our missionary, too, so when he invited them to come to hear more stories the next day, they were glad to promise they would come.

But the next day two terrible things happened. First of all, Bent Arrow

gaubled away his own horse, and then Big Horn's pony, after which he got so very drunk that when another man began to fight with him Bent Arrow's arm got broken and several of his ribs, too.

You would have been amazed at what happened then? Instead of bathing the wounds, or stopping them from bleeding, or setting the broken bones, one of the Indian medicine men began to dance all around Ben Arrow as he lay helpless on the ground. He rattled a big medicine-rattle, he chanted some sing-song words, he drummed on a big drum, while all the other Indians stood around perfectly satisfied that this was the only way to make Bent Arrow well again. But, of course, it really did no good all, so after the medicine-man had gone, our missionary came up and washed the wounds, and even tried to set the broken bones, binding them up tightly, as he thought they ought to grow. He gave him a dose of medicine, too, our kind of medicine, of course.

All that day Bent Arrow lay in his tepee, and heard our missionary telling stories of Jesus to the women and children who listened spell-bound. In every story he especially showed how Jesus was the *Light of the World*, that the sun which shone on the world every day was only a plaything to the great Lord Jesus who had made it.

By and by, of course, they had to go home to their old tepee, for the Sun Dance was over. Bent Arrow and Big Horn had to ride in the wagon with the rest of the family, because the horse and the pony were gone. Our missionary rode all the



way back on his pony with them, trying to make poor Bent Arrow as comfortable as possible.

Then day after day he rode over to their tepee to do what he could for the broken arm and ribs; and every time he went, the whole family would beg him for another story about Jesus, the Light of the World.

They began to go to our church and Sunday school, and they learned to sing our hymns and learn the Bible verses that you and I know. But one day, Smiling Sunset learned a new verse, which said: "The Sun of Righteousness has arisen with healing in his wings." She could not understand what it meant, so when she got home she asked her father.

He was standing before the tepee a long time looking at the setting sun, then

he said: "Once I worshipped the sun as the giver of life, you were with me when I danced four days in his honor. But every night the sun sets, and I have to walk in darkness until it rises again the next day. But on the Jesus-Road, Jesus is the Sun, he is the Light of the World, he always shines in our hearts, and there is no night any more. He warms us when our hearts are cold, he calms us when our hearts are frightened, he shows us how to walk—that is how he heals us."

I don't believe any one could give a more beautiful description of what Jesus meant to him than Bent Arrow gave. It certainly was fine that our missionary met him, don't you think so?—*Junior Mission Stories.*

1

## JUNIOR HOME MISSIONS PROGRAM FOR SEPTEMBER, 1921.

Arranged by Eleanora Andrews Berry.

### CHILDREN AS MESSENGERS OF GOD.

1. Hymn—Suffer the Children to Come Unto Me.
2. Prayer—That as children we may realize that God can use us in His work, and that we seek to find how we can work for Him.
3. Some children whom God used to do his work:
  - 1 Samuel 3:1-9.
  - John 6:5-14.
4. Children of to-day who are working for Him.
5. What the children in our society can do.
6. Recitation—Sharing Life's Cares.
7. A Little Girl Who Gave All She Had.
8. Prayer—That the children of our land may be won for Christ, whether they be white or black, Jew or Gentile.
9. Hymn—Work for Jesus.

NOTES.—Hymns are from *Life and Service Hymns.*

4. See articles in Senior Department, Indian Creek Sunday school, and Dr. Caldwell's article, in which he speaks of the Cradle Roll. Also Miss Applegarth's story in Junior Department.

6. Explain that this is written by a colored woman.

7. Send 3 cents to Literature Department, 1522 Hurt Building, for leaflet, *A Flower Story.* Don't try to read it, but tell it to the children, expanding it a little.

# HOME MISSIONS

REV. S. L. MORRIS, D. D.,  
EDITOR.

MISS ELEANORA A. BERRY,  
LITERARY EDITOR.  
HURT BUILDING, ATLANTA, GA.

## *Our September Topic: Evangelism--City Missions*

### WINNING THE YOUTH.

*An address delivered at the St. Louis Pre-Assembly Conference by Rev. P. B. Hill, D. D.,  
Pastor of the First Presbyterian Church, Louisville, Ky.*

ONE-half of the world has never heard of Jesus Christ. One-half of the world can neither read nor write. One-half of the world is hungry. One-half of the world is without either doctor or nurse. More than one-half of the United States is not identified with any church. One-half of those enrolled in the Protestant Church attend services regularly and one-half give for the support of the work.

If this condition is to be changed we must win the youth of the world for Jesus Christ.

Between 1915 and 1919 eight hundred thousand were lost out of the Sunday schools of the leading denominations. This was not due to the world war, for 85 per cent. of the loss was of those under 16 years of age and there was an increase in those over 25 years of age.

One leading denomination reported last year (1919-1920) 125,000 lost from the Sunday school. It has been said that there are 13,000,000 children in the South that are not identified with any Sunday school, and 17,000,000 adults not identified with any church.

The minutes of the Assembly, 1920, show a gain of 20,643 by profession of faith, but the losses sustained make our net gain only 1,708. More than 1,000 organized churches did not report a single addition by profession of faith and

we have 116 fewer churches in 1920 than we had in 1917. These same Minutes reveal the fact that we had in 1920, 152 fewer candidates for the ministry than we had in 1917. One Synod reports no candidates and fifteen Presbyteries report none.

This recital of statistics reveals the necessity of winning the youth. Consider next the educational situation in America. It was recently stated by a leading and reliable publication that a questionnaire widely circulated revealed the fact that sixty per cent. of the instructors in the larger colleges are atheistic or without definite religious conviction and in some of our high schools, if not in all of them, there are powers that do not make for righteousness. There is little in the average school to start or sustain definite religious convictions.

To this you may add the spirit of the age, particularly the moral laxness. It is said that America leads the world in divorces. The marriage tie has lost its moral and spiritual significance. The modern dance with its sensual saxaphonic strains and sinuous syncopations is condemned by dancing masters and doctors of divinity. The modern dress is but an outward expression of an inward moral paucity. There is too much georgette and too little Godliness.

All of these are things that imperil our

very existence as a Christian nation and imperil our denomination as a spiritual force. But these things can be changed—changed in a generation—if we will but set ourselves to the great and glorious task of winning the youth.

There are four things we must do if we are to win the youth:

First, know. (1) Know his mental processes. The psychology of youth. How the mind works at twelve and how it functions at sixteen or twenty. There is more to this than many will ever realize, for it enables you to understand how much importance to attach to the actions of youth, and to better estimate the moral element involved.

(2) Know his real worth. Underneath the seeming carelessness there is pure gold.

(3) Know his nature. He is not a candidate for the old folks' home, he is an impossible, irrepresible, irresponsible boy. Get the ear of old Father Time and get him to turn the clock back as many years as it has been since you were his age, recall your own nature then and realize that this youth's nature and yours at the same level are not so dissimilar after all.

(4) Know his temptations. You had them in your day and so did I, but the youth of to-day has temptations that are mere insidious than those we had to face. He has his battles, his defeats, his victories. He needs encouragement. An old colored friend used to say, "A pat on the back goes a long way." It does, too.

Second. Be interested.

The heart of youth is hungry for genuine personal interest. Baseball, tennis, swimming, golf, girls are all gateways that lead to the citadel of his soul. Interest yourself in the things that he is interested in. If you don't know anything about "Babe" Ruth, get a sporting edition of your paper and read up on him. If you can't play golf, caddy for the kid.

Let your interest be human, not patronizing or professional but genuine, warm,

loving. You can't set the world on fire with an icicle.

The Church must manifest its interest by providing suitable places for recreation and proper recreation for its youth. The neglect of this has been one of the crimes of the Church. We give the young people, if they come to Sunday school, an average of twenty-six hours a year instruction, such as a great deal of it is, by sessional action, or inaction, permit a Young Peoples' Organization and then turn our youth over to the world for recreation and the development of the social nature.

In some of the statistics given you here you have really a report of the reaping of some of our past neglect. Don't crowd the young people into a low-pitched basement and tell them to enjoy themselves. It's like presenting a "loving garden hoe" to a boy when there is a double-header on and he has a free ticket. Provide a program that appeals to them—not you, for a year and see what you get in real results.

Third. You must put forth real effort.

Everything that is worth-while costs something. The mistakes of the past cannot be corrected without sacrificial effort.

(1) In the home. There must be a recreation of the home life. A great deal, if not most, of the trouble with the youth finds its origin in the lack of a normal home. You cannot have an affinity and a family altar, a gambling mania and a Godly influence. I have little anxiety for the child of a home where Christ is exalted and prayer is wont to be made.

(2) In the Sunday school. Youth is critical and wise in many things. The slipshod methods of many schools will not hold him long. There must be teachers who are trained to teach and who by character and human interest are qualified to teach.

(3) Through special days of decision in the Sunday school and seasons of special evangelistic services in the Church.

(4) There must be personal effort. If the comradeship that has been suggested

has been established, it is very easy to talk to young people in a natural way about their personal relationship to the Lord Jesus Christ as a Saviour and to lead them into the appreciation of life's wondrous possibilities.

Fourth. You must have a passion for souls.

The power of the great soul winners is in their passion. Think of the words of Paul, "I could wish myself accursed, separated from Christ, for my brethren." Note the gleam of this passion in the cry of Knox, "Give me Scotland or I die." See Brainerd kneeling in the snow in our native forest pleading with God for the souls of men until the sweat stands out upon his brow like the dew of Hermon.

I am moved by the cry of Xavier, "All of this, O Christ! and more if I may but win souls for thy kingdom."

I hear Zinzendorf whisper, "I have but one passion—it is he." I see the Master of men, a Shepherd upon the Judean hills, seeking a lost sheep. I see him now convulsed with sobs as he beholds a rebellious city and its sins. I see him in Gethsemane, in Pilate's judgment hall, on Calvary. I hear his cry to God, I behold his visage marred, his bleeding hands and feet and then I understand his passion and his power.

If we would have power we must have passion. If we would have passion we must pay the price.

*Louisville, Ky.*

## INDIAN CREEK SUNDAY SCHOOL.

MRS. JOHN RICHARDSON.

The First Presbyterian Church of De Funiak, Springs, Florida, maintains and conducts three mission Sunday schools within a radius of twelve miles, besides holding a men's Bible class in the mill district on Sunday afternoons. All of these schools are held in the afternoon on Sunday and there are prospects of opening one or two more in the near future. So far as we know there is no other church in Walton County engaged in this form of service, which is so sorely needed.

Indian Creek Sunday school (one of the three, and the one in which I work), was organized eighteen months ago, in March of 1920. When we began our labor of love here, few of the children had ever attended any Sunday school. Most of them knew absolutely nothing about the Bible and I blush to record it—some knew naught of their Maker. Verily we have the heathen in our midst. We witness a remarkable transformation Sunday by Sunday. Our menaces or hindrances to gospel growth here are Mormonism, "All Day Sings" and ignorance or illiteracy.

We have an enrollment of some sixty-odd, with an increased attendance when our pastor, Rev. D. J. Currie, holds "preaching services." The pupils attend with utmost regularity. Some of my pupils never miss a Sunday month in and month out. We have four classes. Mr. S. K. Giller is superintendent and teacher of the Bible class; Miss Lillie Mae McDonald has charge of the intermediates; Miss Willie Beatty the Primary, while the interesting Juniors fall to my lot.

You would wonder where all these people come from, were you to visit our mission school, as you would see no houses from the building and pass only two en route. They literally "come up out of the woods," and many walk long distances. All are eager to learn and their progress is remarkable.

We had a delightful Christmas tree and entertainment, and more than a hundred people from far and near attended. Gifts candy, nuts and fruit were distributed by "Old Santa," much to the delight of the little folks.

Their interest is kept up by the teachers visiting in their homes on week days and showing a personal concern over their welfare. Clothing is provided for the needy. Recently the Christian people of De Funiak had the joy of providing clothes for ten little needy children who were unable to attend Sunday school, but who are in their places every Sunday now. "Inasmuch" applies here, and we have numerous calls for those who are sick, or in trouble.

My Juniors are a "live bunch" with exceptions of course. Nearly all the children when they first come to the class are timid, awkward and in some cases downright stupid, but they recover. Most of my pupils have recited the Child's Catechism and several are now learning the "Shorter." The Juniors are organized into week day activities. Sometimes they report to the class on Sunday the work they have done as "missionaries" during the week, such as visiting the absentees, trying to persuade indifferent people to attend Sunday school. Often the results are very satisfactory. One little

girl brought in nine new members. Four girls are my chief delight, Ada and Betty Davis, Idel McCollum and Annie Lindsey. The first three never are absent and lessons are perfect. But then some of my boys are adorable! And while their lessons are not so good, you can count on them being in their places each Sunday—they labor just as faithfully to bring others to Sunday school. Several of our pupils have joined the church. I try to give the Juniors a picnic or party every once in a while. They look forward to these occasions with much pleasure.

To Mr. S. K. Giller, our live superintendent, is due most of the credit of the success we have had. In his eighteen months of service he has only been absent two Sundays.

The hope of the world lies in its childhood, its youth, and their Light is Jesus. To mould or shape the destiny of human lives is a blessed privilege. To lead a soul to Christ is joy unspeakable. Pray that we may ever faithful be "until he cometh."

*De Funiak Springs, Florida.*

## SUNDAY-SCHOOL EVANGELISM IN WEST VIRGINIA.

Miss Katherine Friedenberg, who went to Maxine, W. Va., last year to establish and carry on Sunday schools and other religious work among the employees of a coal company, has been doing most excellent work there.

Maxine is located in Boone County,

miles up Big Coal River, that winds around among very beautiful mountains, and the field includes Maxine and Sharlow on one side of the river, and Blooming Rose on the other.

Of the three Sunday schools, Maxine is the most interesting, and the largest,



Some of the classes at Maxine.



Bible class, Maxine, Miss Friedenburg at right.



Junior Girls, Maxine.

with an enrollment of 99, and an average attendance of about 80. Little girls and boys come for several miles to attend the Sunday morning exercises, and many, both young and old, remain at Maxine throughout the day in order to attend the Bible study class at night, which follows the Christian Endeavor.

Miss Friedenberg walks for miles every day that the weather permits, visiting among the people, and especially those who are sick. Her Catechism class re-

cently completed the work of memorizing, and she is planning to have a special program at the Sunday-school hour, at which she will present twenty-five Bibles furnished by our Committee of Publication to those who have completed the Catechism. Has any one a larger class than this? We believe that it is the largest class in this State, if not within the bounds of our Church—and if we are wrong, please tell us.

## SUNDAY-SCHOOL EVANGELISM. IS AMERICA EVANGELIZED?

**R**ECENTLY a public school teacher in a hamlet in one of our wealthiest Southern States, taught the men's Bible class in a Sunday school. She was a missionary in spirit, and she inspired the men to go out into a section of the country which seemed to be touched by no church, and endeavor to get some of the men into the class.

One man sixty years old, illiterate, poor, refused to come at first because he had no suitable clothes, but earnest perseverance won, and he came, and then came again, and again. After class on the

third day he called one of the men to one side, saying, "I want to ask you something I didn't want to ask in class, for I didn't want to seem too ignorant. Who is this man Jesus, and how did he die?"

An exceptional case? Probably. But it happened once. Let's be sure it *can't* happen again.

One of the most effective evangelistic agencies is the mission Sunday school, conducted by individual congregations, or by workers employed by Presbyterial Committees. We give two accounts of evangelistic work through Sunday schools.

## A PROGRAM FOR SOUL-WINNING FOR A WHOLE CHURCH.

(An Address Before the Pre-Assembly Evangelistic Conference.)

DR. C. T. CALDWELL.

THE Presbyterian Church should be the greatest soul-winning Church.

It starts with the utter helplessness and depravity of man. It finds man in a lost estate. If we believe this one doctrine it should make us earnest and zealous for soul-saving. Then we hold other great and compelling doctrines—the Sovereignty of God, the Atonement, and our !osts stand like a bulwark around the inspiration of the Scriptures, the Virgin Birth, the Resurrection of the body and heaven and hell. Do we not believe the Great Commission is "vital and practical?" Then let us call in our missionaries from all our fields. Let us stop all this talk about having a saved world down at Jesus' feet. But if we believe our beliefs, let us *all* be witnesses. Let us present these great themes as soul-winning appeals. Then, with prayer and the Spirit's blessing, there will be a constant inflow of those who are saved into our churches, and we will not be limited to the spasm of a few days' revival. What a tremendous, impelling impact the whole Church would have on the whole world if it were given to prophesying for Christ!

I know of only one Church in which *all* the members were witnesses for Christ and that was at Pentecost. But why not every Church? And why not all the while? We are told that we have over 900 churches in which there was not a single convert during the past year! The next step will be to actually lose members—then dissolve. Churches come to a time in their history when, like the living cell, they must multiply or die.

Up to the time the request came to speak on this subject I confess that no effort had been made to put our whole congregation to work at winning souls. And I might as well confess that I could

not find any other church which had made the effort. True, the pulpit pleas had often been made, and we relied on a few elders, Sunday school teachers and others. But that is not the whole Church giving itself to an earnest, prayerful and persistent endeavor to win others to Christ. We set ourselves to see what we could do in our own church, and if any pastor has a feeling of loneliness in this work, I feel sure he is much to blame, for the response was both a surprise and a rebuke.

After much thought and prayer, I went to the woman's Sunday-school class and presented the matter and made an appeal for all who would enter into a concerted, prayerful and persistent effort to win souls to make it known. The whole class responded. Then I went down to the men's class and presented the program to them. Every man accepted the challenge and opportunity. Then the elders came together and declared that this was the work they were ordained to do and got squarely behind the purpose. I called for the deacons to meet in the middle of a busy week-day afternoon. I went before them with some sort of fear. They are our cool-headed men who do big business. After I told them what we hoped to do, a president of a bank made the motion to adopt the program individually and as a board. A corporation lawyer seconded the motion and every deacon was pledged! I apologized for asking them to leave their business. I was told that I had put before them the biggest thing they could consider. And they began then and there to talk about different individuals they might win. Then the Woman's Auxiliary—every circle—adopted the plan. The Sunday-school teachers all declared themselves ready. The Endeavor Societies, too, all without any opposition. The next

Sunday a sermon was preached and at the close the pastor asked if the elders were ready to stand up on their purpose before the church. They all arose. The deacons were asked. They all stood. The sight of the officers of the church standing before the church, expressing their desire and purpose to engage in a persistent effort to win souls for Christ was thrilling, moving. I then asked if the men's class would stand. They stood. Then the women's class. Then the Women's Auxiliary. Then the Sunday-school teachers, the Endeavors also. Then any member of other churches visiting us. Many stood. Then all our members who were not included in these other groups. Several hundred in all stood, and we commended ourselves and our purpose to God.

It is dangerous to speak of anything while it is in the experimental stage. We do not know what the harvest will be nor when. It may be a far-off harvest. We do not know how much influence of the crowd there was. But it was impressed and urged upon them that it was the most serious step and that no one take it hastily. It is not for a few months, but to be a year-in-and-out effort. Prayer-lists will be made. And no suggestion of the Spirit is to be resisted.

It seems to be easier to enlist all than a few. Numbers inspire courage. Large purposes attract. Omit no age or class. The Cradle Roll is used. Children are great soul-winners. An unsaved father asked me to baptize his baby. I told him I would do so, but that he could not have any part in it. He did not understand why this was so, and I explained. He drew back when I asked him to take the step. I asked him if he could stand in the way of his child? He consented. That father is now an elder in the church. His baby won him! What a crown! Another father did the same thing. I did the same thing to him and when he had consented to accept Christ, I asked him to wait and see if we could not also win the child's grandfather. He was won and I baptized grandfather, father and grand-

son before the church. The boy is 9 years old now. He won his father and grandfather in his infancy! A boy 8 years old invited a little friend to attend Sunday school with him. That boy got another boy friend and this last child brought his family into the church! "We all are witnesses."

"God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, gifts of healings." "After that"—after what? And before what? Before gifts of a miraculous character there was the gift of teaching or leading a soul to Christ. "Let down your nets for a draught."

And on March 28, 1918, Gen. Pershing wrote to Gen. Foch: "I have come to say to you that the American people would hold it a great honor for our troops were they engaged in the present battle. I ask it in my name and that of the American people. There is, at the present moment, no other question than fighting. Infantry, artillery, aviation—all we have—are yours to dispose of as you will. More are coming as numerous as necessary. I have come to say that the American people would be proud to engage in the greatest battle in history."

Begging to fight. "All we have are yours." "More are coming as numerous as necessary." And they never wavered nor lost an inch. And shall we not make such an offer to our King? As many as are necessary—that is, *all* of us.

O ye Presbyterians! Church with heroic history—Church of the martyrs—made in gigantic mold—with blue blood leaping in our arteries—let us every one leap across the line and engage in this greatest battle of history! Let us place all we have at the disposal of our Lord and Captain as he goes forth to war.

"Here at that Cross where flows the blood  
That bought my guilty soul for God,  
Thee, my new Master now I call,  
And consecrate to Thee my all."

C. T. CALDWELL.

Waco, Texas.



## SOME RESULTS OF SOME EVANGELISTIC MEETINGS CONDUCTED.

By REV. TRIGG A. M. THOMAS, D. D., *Evangelist.*

ALL successful evangelistic meetings record some outward visible results. But all the results cannot be recorded nor known, because "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us." The good results plainly seen at the close of every successful evangelistic campaign include: The salvation of the lost, the spiritual quickening of the saved, the dedication of life and means to God, and a new vision for the church. When the Church has the true vision for her existence under God, when the life and means of her members are actually dedicated to God, and when the spiritual quickening of the saved is manifest in the community, the unsaved will gladly meet the conditions of Jesus Christ for salvation and get saved and united with the Church of the living God.

The one outstanding thing necessary to produce a genuine revival of true religion is prayer. When people pray things happen. "Prayer changes things." Without prayer a successful evangelistic campaign is impossible. When people sincerely pray for individuals, they also do personal work with individuals, and it pleases God through such effort to save the lost. In all the meetings I attempt to conduct, the women are organized into prayer circles or groups sufficient to easily reach all women of the community, and gather in many different homes for half-hour of prayer each day, in addition to all other secret and public prayer for the campaign. The business and industrial women and those employed as teachers, who cannot gather in the homes, usually have a prayer meeting during the noon hour. Special prayer and fellowship meetings are held for a few minutes each day for the men.

A special and most generally a successful effort is made to get all boys and girls

and young people organized into a "Win-One-Club," which meets the evangelist for 20 or 30 minutes just preceding the evening services, for conference and prayer. The real purpose of this "Win-One-Club" is for each member to win at least one more person for Christ and the Church each day during the meeting, and when the meeting is over organize all these young people into a society for Christian service if such an organization does not already exist in the Church where the meeting is held. Then all Christian people are requested to make a list of all unsaved people in the community, and a list of all indifferent Church members, many of whom usually have their church membership elsewhere, and give the evangelist a duplicate of both lists and agree with him, according to Matt. 18:19 to pray and work for their salvation and reclamation and thus secure them for active and useful members in the local church.

This plan and method of work has been responsible for some very unusual incidents and results in most of the meetings conducted. Outstanding professional and business men, and leading women and young people of the community have been led to Christ and into the Church, and their influence and work continues to bring others to Christ and into the Church after the meetings close. Some meetings have been conducted in communities where some of the churches had less than one hundred members and the membership was more than doubled as a result of the meetings. Recently, in one meeting, a leading physician was led to Christ and united with the Presbyterian Church; in another meeting, the leading business man of the community accepted Christ and joined the Presbyterian Church. These men arose and publicly testified before large congregations as to their faith in Christ and the Church, and the joy

and value of true religion to the individual and community, and their testimony brought many to repentance, who confessed Christ and united with the Church.

A successful lawyer and church member whose conduct had been inconsistent in his home and community, invited the pastor and evangelist to his home, called his family together, and when all were seated, took his 8-year-old in his arms, and with true repentance, spoke of his sin and failure before God and his family, and then erected the family altar and solemnly promised God that he would continue to daily read the Bible and pray with his loved ones in the home.

A young lady burdened for the salvation of her girl friend was about to give up in despair, because her friend resented the effort in behalf of her soul's salvation. The evangelist and pastor and others joined with this young lady in prayer for her friend, and after two days, not only

her friend, but two more young ladies also, came to the services with this young lady who had gone to the home of her friend and refused to leave until all went to the meetings with her. The result was that all accepted Christ and united with the Church.

In three different meetings, hundreds of miles apart, the most influential land-owner, planter and stock dealer accepted Christ and united with the Church. In one meeting, the superintendent and manager of the great factories of the city, where he had lived for many years, came with his entire family and united with the Presbyterian Church. Large sums of money have been raised and new church buildings have been erected as the results of some meetings. *Whatever the results have been or whatever they may be in future meetings, sincere prayer is the only explanation.*

*Kansas City, Mo.*

### I WILL NOT DOUBT.

I will not doubt, though all my ships at  
sea

Come drifting home with broken masts  
and sails;

I shall believe the Hand which never fails,  
From seeming evil worketh good for me;

And though I weep because those sails are  
battered,

Still will I cry, while my best hopes lie  
shattered,

I trust in Thee.

I will not doubt, though sorrows fall like  
rain,

And troubles swarm like bees about a  
hive;

I shall believe the heights for which I strive  
Are only reached by anguish and by pain;

And though I groan and tremble with my  
crosses,

I yet shall see, through my severest losses,  
The greater pain.

—Ella Wheeler Wilcox.

# The CITY'S CHALLENGE



## THE CITY'S CHALLENGE.

THE report of the Census Bureau, based on eighty-five per cent. of the new census, that the cities of the United States are increasing in population seven and a half times as fast as the rural districts, emphasizes anew the necessity of an adequate program for cities. For the last ten years the rural growth was only one-third as great as it was in the previous decade, but the cities most maintained their rate of growth. Adding five new inhabitants from 1910 to 1920 for each six added during the preceding ten years. All population cen-

ters, even the county hamlets and the towns, showed a greater proportionate increase than the purely rural districts. The greatest increases, however, were in cities of 10,000 or more inhabitants. The urban population increased at a rate of 25.2 per cent., while that of the rural districts, including the villages and towns under 2,500 population, was 3.4 per cent. For the strictly farm territory the rate was 3.2 per cent., and that of the villages was 4.7 per cent. Among the urban centers cities exceeding 50,000 increased 26.4 per cent., those of 10,000 to 50,000 grew

26.7 per cent. and those of 2,000 to 10,000, 18.8 per cent. From 1900 to 1910 the percentage rates of increases for these three classifications of cities were 35.6, 33.7 and 27.8, respectively. With 4,-

000,000 more people in the cities than in rural sections, the city affords an opportunity for evangelism which is not to be neglected.—*Adapted from Pacific Christian Advocate.*

### SHARING LIFE'S CARES.

PEARL M. WILKERSON.

(Wife of a Colored Presbyterian Minister.)

Lord, help me to feel my brother's woe,  
His heavy cross help bear;  
That sharing together we both may know  
What really is meant by care.

Lord, help us to lean on thy strong arm,  
Help us to trust without fear;  
Help us to know we are safe from harm  
When thou art near, when thou art near.

Lord, help me to shoulder my task with  
pride,  
With willing hands, and love,  
The Bible as my daily guide,  
And when done—sweet rest above.

When the years are spent and steps grow  
slow,  
May my sun go down with a beautiful glow;  
May conscience say, "You have done your  
best—  
Now softly go to your rest, sweet rest."

### OUR MISSION TO THE JEWS.

By REV. CHAS. D. HOLLAND.

ALL the blessings which we have in the Christian religion have come to us through the Jewish race. It would seem, therefore, that one of our first obligations is to labor to bring this people back to their Messiah, that through their hearing and their acceptance of the gospel, the time may be fulfilled to them when they, the branches which have for the time been cut off, may be grafted in again to their own olive tree.

Many people do not know that our Southern Presbyterian Church has undertaken a definite mission work to the Jews in our country, although up to the present we have only one mission. May the time

soon come when in every one of our Southern cities where members of the Hebrew race are congregated in large numbers, we shall have a mission to the Jews conducted under the direction of our own Church.

In the ghetto of Baltimore, the Emmanuel Neighborhood House has been planted, a Christian mission, which now belongs to and is under the direct joint control of the Assembly's Home Mission Committee of the Southern Presbyterian Church and the Home Mission Board of the Northern Church, and which is lifting up the beacon light of the gospel to these peoples. Rev. Paul L. Berman,



Workers at the Jewish mission.

consecrated man whose deep spiritual desire is that the people of his own nation may be brought to Christ, is the superintendent, and he is ably and efficiently assisted by Miss Margaret E. Foard, educational, social and recreational secretary of the work, and Mrs. Grace White, deaconess.

Sunday school is regularly conducted in the mission house each Sunday morning, and on three nights of the week, during the summer months, on the street corner, in the open air, preaching services are held, in which the gospel is proclaimed in Yiddish and groups from various Presbyterian churches of the city assist by singing. That these meetings are making impressions and bearing fruit is seen in the fact that frequently people who have heard the message in the meetings have been stirred to a deeper interest, and later come to the mission to make further inquiries, or to purchase copies of the New and Old Testaments. During the

past month eighteen New Testaments and four Old Testaments have been sold to Hebrews who have thus become more interested. Since the mission was started a number of adult Jews have made open confession of Christ, and united with Christian churches. At present there are three Jewish inquirers who come regularly to the superintendent for instruction in the gospel.

Besides the definitely evangelistic work, diverse organized activities are conducted for the boys and girls of the community. A "Blue-Bird Club" for the little girls from six to eight years of age, and the older girls' "Key Club," are for sewing and other industrial occupations. The boys also have their club, and have dubbed themselves "Knights." In the opening of the meetings of these clubs on the various days and nights of the week, devotional exercises are always held, in which God's word is taught, and the gospel story is told.



Our Baltimore Jewish mission D. V. B. S. Picnic.

The Daily Vacation Bible School in the summer is largely attended by the Jewish children of the neighborhood. Last year the Emmanuel School was the second largest Daily Vacation Bible School in the city, and the attendance this year bids fair to show a high average record. The writer visited this school recently, and found 130 children present. He saw the very little children in the kindergarten department singing their songs and playing their games under Christian influences. He saw girls in the sewing classes making dresses for themselves, under the direction of ladies from various Presbyterian churches of the city, who give their time during the six weeks of the school to assist in the work. He saw the boys weaving baskets and knitting hammocks. And best of all, he sat through the devotional exercises, which opened the school and heard these Hebrew children sing heartily the Christian hymns, and recite with alacrity memorized portions of the Scriptures. The appeals addressed to, and the work the mission is doing among adult Jewish people are bringing encouraging results, for which we have cause to be deeply grateful to God, but after all is not the hope of this

work, the work that is done among the children? Who can tell what may not be the far-reaching influences and permanent effects for Christ of these hymns and Scripture texts on these sons and daughters of Israel? If their words can be gotten stored away in their minds and their sentiment engraved upon their hearts, and if they can be won to a friendly attitude toward Christ, before this generation has passed we may witness multitudes of these people of God's ancient chosen nation turning to the Saviour.

The mission is doing a work at which the Church may well be gratified, and from which she can have strong encouragement. It is handicapped, however, by a lack of equipment adequate to do the full work that it has the opportunity to do. To begin with, it needs a new and larger plant, or at least the present one adapted in a more modern way for its work. The morning the writer visited the Daily Vacation Bible School, there were 130 children present in all departments. That same morning *forty-three* additional children had been turned away, because there was not room enough for them. And the lack of sufficient material for the mission's work in some departments is almost as great a handicap as the lack of an adequate building.

As one of the Southern Presbyterian pastors in the city of Baltimore, I appeal to the people of our Church to support heartily this Jewish mission work of their own denomination. In many cities many of our people who are interested in mis-



The "Key Club" on a hike. They made their suits at the club.



Basket and Hammock making at the D. V. B. S. Jewish mission.

sion work among the Jews are contributing to Jewish missions which are being conducted without responsibility to any Church or denomination. By reserving your contributions and sending them for this work, you will not only be aiding the Jewish mission work which is being conducted responsibly under the direction of our own Church, but you will thereby make possible the more quickly the establishment of missions to the Jews under

the auspices of our Church in other Southern cities. Send whatever contributions you may wish to make for the cause of Jewish missions to A. N. Sharp, Treasurer, 1522 Hurt Building, Atlanta, Ga., but be sure to mark them specifically "For Jewish Mission Work." Otherwise they will go into the general fund for Home Missions.

*Hillsdale, Md.*

## DAILY VACATION BIBLE SCHOOL IN "FIRST CHURCH."

MISS HELEN COOK.

**I**N JULY, 1920, a Daily Vacation Bible School was conducted in the First Presbyterian Church of Danville, Virginia, with great success. The enrollment of the school for that year exceeded two hundred, embracing children from many other denominations. During the winter of 1921 plans were made to conduct another school during the coming summer. One of the Methodist

churches of the city became interested in the movement and suggested that the two churches have a union school in June, 1921. This was agreed upon, and an Executive Committee was appointed to make definite plans for the school. The dates set were June 6th to July 1st.

Monday morning, June 6th, found a strong corps of workers and over 250 boys and girls outside the door of the Sunday-

school building of the First Presbyterian Church. And such a happy crowd it was! After lining up by departments, the whole school marched into the main assembly room for a few minutes of worship together. The kindergarten workers and pupils very soon went to their own department room, the Primary Department went to their room, and the Junior and Intermediate Departments remained together for a short talk by Dr. H. W. DuBose, the pastor of the First Presbyterian Church. After this talk the Juniors and Intermediates had instruction in music, which was a regular part of the daily program. During this time the Kindergarten and Primary Department superintendents were conducting appropriate exercises in their own rooms. The Bible hour followed, and the groups broke up into small classes. These classes were given daily instruction from the Bible, the courses having been carefully planned and prepared for. Some splendid notebook work was done by members of the Junior and Intermediate Departments. A memory work period of fifteen minutes followed the Bible hour, and at this time Bible verses and hymns were taught.

An hour daily was given to handwork for the various groups. This was indeed a happy and busy hour. The basement of the church was fitted up as a workshop for the boys, where many useful articles were made. Among others, some of the most useful things made by the boys were coat hangers, book racks, salt boxes, and bird houses. There were classes in brush-making, basketry, and hammock weaving. The girls had classes in sewing and weaving. A number of useful articles of clothing were made by the girls, as well as beautiful baskets, a rug, a set of table mats, dust cloths and tea towels. The younger groups had handwork suitable to their ability.

At the conclusion of the handwork period the classes again assembled in the main assembly room of the building and a short closing exercise was held. The Star-Spangled Banner was sung, followed by a daily salute to the flag. After this exercise the pupils were dismissed in order.

At the close of the school term a most interesting and attractive exhibit of handwork was on display. The parents and any other persons who were interested in the school were invited, and there was a good attendance of visitors on that day. A short program was the feature of the occasion. The four departments of the school were represented on the program, which gave an opportunity for the boys and girls to sing hymns which they had learned and to repeat some of the memory work which had been taught them.

The visitors expressed delight at the fine showing made by the school. Workers and pupils were enthusiastic, and all of them seemed eager to have the school again next year.

Mr. C. H. Patterson, assistant to Dr. DuBose, and a student at Union Theological Seminary, was superintendent of the school. Mr. Patterson was assisted by 52 workers from the two churches represented, some of these workers being daily attendants throughout the entire term of the school. The spirit manifested by the workers was wonderful, especially during the excessively warm days. The total number of pupils enrolled was 355. Most of these were Presbyterians and Methodists, although there were some from almost every denomination in the city.

The pastors and officers of the two churches were so much pleased with the outcome of the school that it was decided to have another school next year. It is quite probable that one of the Baptist churches of Danville will also join in the union movement.

To any one who has read this article and may be interested in having a school, may I say that if there is any way in which members of the First Presbyterian Church of Danville can be of assistance to you they will appreciate it if you will write to the pastor to that effect. Any information that can be furnished or any help that can be given concerning any phase of the work accomplished by this church will be gladly sent. Let us extend this great movement throughout the Southern Presbyterian Church.

*Danville, Va.*



## MESSAGE FROM THE SECRETARY OF WAR, JOHN W. WEEKS, TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, U. S. A.

“THE first line of defense of the Republic from the enemy without and the enemy within is not the Navy nor the Army, but the home. This great nation was founded on the little group of sturdy Christian homes that constituted the Plymouth Colony, and it is to the American home that America owes its greatness and power, not to its commerce, its mighty fleets, or

its victorious armies. There are abroad in the land influences which are steadily undermining the home life of America, and the tendency of our modern life is to seek a substitute for the home. In returning the nation to a state of normalcy, our first duty is the restoration of the sanctity, the integrity, and the importance of the American home.”

### ROME GRAFTING IN COURT

THE following illuminating item appeared in *The San Francisco Bulletin* of July 10, 1919:

Provided they donate \$25 each to St. Ignatius College fund, Police Judge John J. Sullivan released five men, Charles Barker, Harry Jones, Charles Edwards, William Roth and William Johnson from charge of selling lottery tickets yesterday. The men were arrested by Detectives Thomas McInerney, Charles Gallivan and Frank McConnell.

Several interesting facts appear in this brief item. In the first place, the men thus compelled to donate \$125 to a papal college chartered by the Vatican throne are probably Protestants. While the names of the officers who arrested them would raise a suspicion that they are Irish Roman Catholics, the men arrested have names that well befit American citizens. Three Irish detectives and one Irish police judge used their offices to compel citizens to help build sectarian and alien institutions.

In the second place, there does not appear to have been any trial or any effort to establish the guilt or innocence of the defendants. The law presumes every defendant innocent till his guilt is judiciously established. So far as the news item discloses, therefore, five citizens who were guilty of no offense under the law were compelled by an Irish police judge to purchase their constitutional right to liberty by donating to Rome.

In the third place, the court permitted substantial fines belonging to the public to be diverted without warrant of law into sectarian channels. How much money is being thus extorted from good citizens to plensh the coffers of Archbishop Hanna is not disclosed by this item and is not known to the public. The papal empire has about got our big cities. When enthroned archbishops of that empire can run the criminal courts to force Protestants to build Roman Catholic colleges or go to jail, it is time for the people to take notice.—*The Menace.*

## OUR SPICE BOX.

1. Sixty per cent. of whom atheistic or without definite religious convictions?
2. Mormonism a hindrance to gospel work. No, it's not Utah. Where is it?
3. Business men told him that he had put before them the biggest thing they could consider. What was it?
4. Prayer is the explanation of what?
5. No room for forty-three children of Christ's own race. Where?
6. It's just another demonstration of the fact that denominations are not "fighting each other" but working "with each other." What is it?

## SENIOR HOME MISSIONS PROGRAM FOR SEPTEMBER, 1921.

Arranged by Eleanora Andrews Berry.

### THE "WINSOMENESS" OF THE CHURCH.

1. Hymn—Oh, How He Loves!
2. Prayer—For the Soul-Winning Work of our Church, at home and abroad, that it may be one of the great evangelistic forces of the world. For our General Assembly's Evangelists, by name.
3. Some Early Evangelism—Luke 10:1-11, 16-20.
4. Our Church's Plan for Soul-Winning.
5. "Winsomeness" in the Local Church.
6. Widening the Circle—  
Sunday-school Evangelism.  
General Assembly Evangelism—  
Among the Jews.  
Among the Negroes.  
In our churches.
7. Winning the Youth.
8. Some Bible instruction in Soul-Winning.
9. Reading—Ready.
10. Prayer—For our local church, that it may get a vision of the duty of "winsomeness" and may undertake it.
11. Hymn—Somebody Else Needs a Blessing.

NOTES.—The hymns are from Life and Service Hymns. Get the names of evangelists from Annual Report or Calendar of Prayer.

4. See Annual Report and leaflets which may be had from Literature Department, 1522 Hurt Building, Atlanta, Ga. All other material is included in this issue.

Except a man be born again, he cannot see the kingdom of God.

Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

A abide in men and I in you.

Neglect not the Gift that is in thee.

Go thou and preach the kingdom of God.

Except a corn of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth much fruit.

Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

Suffer the little children to come unto me and forbid them not.

My grace is sufficient for thee, for my strength is made perfect in weakness

# Missionaries of the Presbyterian Church, U. S.

<p>AFRICA-CONGO MISSION AFRICA</p>	<p>[63]</p>	<p>Miss Leora James (Natal). Miss R. Caroline Kilgore. Rev. and Mrs. G. E. Henderlite (Re- tife).</p>	<p>Rev. and Mrs. C. F. Hancock. Miss Grace Farr.</p>
<p>Bulape, 1915. Rev. and Mrs. H. M. Washburn. Rev. and Mrs. C. T. Wharton. Miss Elda M. Fair. R. N.</p>		<p>†Miss Rachael Henderlite Parahyba, 1917. Rev. and Mrs. W. C. Porter. Canothlmo, 1895. *Mrs. W. G. Butler.</p>	<p>Hsouchoufu, 1896. Mrs. Mark B. Grier, M. D. *Dr. and Mrs. A. A. McFadyen. *Rev. Geo. P. Stevens (Tenghsien). Rev. and Mrs. F. A. Brown. *Rev. and Mrs. O. V. Armstrong. Rev. and Mrs. Lewis H. Lancaster. Miss Isabel Grier. Miss Lois Young.</p>
<p>Luebo, 1891. Rev. and *Mrs. Motte Martin. *Miss Maria Fearing (c). Rev. and Mrs. T. C. Vinson. Rev. and Mrs. S. H. Wilds. *Dr. and Mrs. T. Th. Stixrud. *Rev. and Mrs. A. C. McKinnon. Mr. and Mrs. C. R. Stegall. *Miss Mary E. Kjrklund. Rev. and Mrs. R. F. Cleveland. *Rev. and Mrs. A. L. Edmiston (c). *Rev. and Mrs. J. W. Allen.</p>		<p>MID-CHINA MISSION [80] Hiangchow, 1867. Mrs. J. L. Stuart, Sr., (Peking). Miss E. B. French. Miss Emma Boardman. Rev. and Mrs. Warren H. Stuart. Miss Annie R. V. Wilson. Rev. and Mrs. R. J. McMullen. Mr. and Mrs. J. M. Wilson. Miss Rebecca E. Wilson. Rev. G. W. Painter, Pulaski, Va. Rev. and Mrs. J. M. Blain. Miss Nettie McMullen. Miss Sophie P. Graham. Miss Frances Stribling. Mr. and Mrs. Andrew Allison. Mr. and Mrs. Edward Evans. †Mr. W. E. Smith.</p>	<p>Hwalanfu, 1904. Rev. H. M. Woods. Miss Josephine Woods. Rev. and Mrs. O. F. Yates Miss Lillian C. Wells. Miss Lilly Woods. Rev. and Mrs. Jas. N. Montgomery</p>
<p>†Mr. and Mrs. Sayels. Rev. and Mrs. J. K. Hobson. Miss J. Belle Setser. R. N. Rev. and Mrs. V. A. Anderson. Mr. Allen M. Craig. Miss Ida M. Blaek. Mr. Frank J. Gilliam. Mr. and Mrs. B. M. Schlotte r. Dr. and Mrs. Robt. R. King Mr. W. L. Hillhouse.</p>		<p>Shanghai. Rev. and Mrs. S. I. Woodbridge. *Rev. and Mrs. C. N. Caldwell. Miss Mildred Watkins. Miss Bess McCollum.</p>	<p>Yencheng, 1911. Rev. and Mrs. H. W. White. Dr. and Mrs. J. W. Hewett. Rev. C. H. Smith. Rev. and Mrs. H. T. Bridgman. Miss Minna R. Amis.</p>
<p>Mutoto, 1912. Rev. A. A. Rochester (c). Rev. and Mrs. Plumer Smith. Rev. and Mrs. C. L. Crane. Rev. and Mrs. A. Hoyt Miller. Miss Nina L. Farmer. R. N. Mr. A. M. Shive.</p>		<p>Kashing, 1895. Rev. and *Mrs. W. H. Hudson. Dr. and Mrs. W. H. Venable (Kuling). *Miss Elizabeth Talbot. Rev. and Mrs. Lowry Davis. Miss Irene Hawkins. *Dr. and Mrs. F. R. Crawford. *Rev. and Mrs. J. Y. McGinnis. Miss E. Elinore Lynch. Rev. and Mrs. R. Clyde Douglas.</p>	<p>Sursien. Dr. and Mrs. J. W. Bradley. Rev. B. C. Patterson. Mrs. B. C. Patterson, M. D. Rev. and Mrs. W. F. Junkin. Mr. H. W. McCutchan. Miss Mada I. McCutchan. †Miss M. M. Johnson. †Miss B. McRobert.</p>
<p>Lusambo, 1913. Rev. and Mrs. R. D. Bedinger. Rev. and Mrs. J. H. Longenecker. Miss Emma E. Larson. R. N. Mr. and Mrs. T. J. Daumery. Mr. and Mrs. Wm. J. Anderson, Jr.</p>		<p>†Miss Anna Campbell. Dr. and Mrs. E. W. Buckingham. Miss Ruby Satterfield. Miss Margaret Dixon. R. N.</p>	<p>Tsing-Kiang-pu, 1887. Rev. and Mrs. J. R. Graham. Dr. and Mrs. James B. Woods. Rev. and Mrs. A. A. Talbot. Miss Jessie D. Hall. Miss Sallie M. Lacy (Yencheng). Dr. and Mrs. L. Nelson Bell. Rev. and Mrs. H. Kerr Taylor. Rev. and Mrs. J. E. Wayland. Miss Mary McCown.</p>
<p>Bibangu, 1917. Rev. and Mrs. Geo. T. McKee. *Dr. and Mrs. E. R. Kellersberger. Miss Ruby Rogers. R. N. Rev. and Mrs. W. F. McElroy.</p>		<p>Kiangyin, 1895. *Rev. and Mrs. L. I. Moffett. *Rev. and Mrs. Lacy L. Little. Dr. and Mrs. Geo. C. Worth. Miss Rida Jourolman. Miss Anna McG. Sykes. Miss Carrie L. Moffett. Miss Jane Varenia Lee, M. D. *Miss Sade A. Nesbit. †Miss Caroline V. Lee.</p>	<p>faichow, 1908. Rev. and Mrs. J. W. Vinson. L. S. Morgan, M. D. Mrs. L. S. Morgan, M. D. *Rev. and Mrs. Thos. B. Grafton. Mrs. A. D. Rice. Rev. and Mrs. W. C. McLaughlin Miss Mary Bissett. R. N. Rev. and Mrs. Edw. S. Currie Miss Mary Lee Sloan.</p>
<p>E. BRAZIL MISSION. [23] Lavras, 1893. Rev. and Mrs. S. R. Gammon. Miss Charlotte Kemper. Mr. and Mrs. C. C. Knight. Mr. and Mrs. B. H. Hunnicutt. Miss Genevieve Marchant. Miss Ora. M. Glenn. Rev. and Mrs. J. M. Sydenstricker. Rev. and Mrs. A. L. Davis. Miss Hattie G. Tannehill. Miss Mabel Davis. Rev. A. S. Maxwell.</p>		<p>Nanking, 1920. Rev. and Mrs. J. L. Stuart (Peking). Dr. and Mrs. A. C. Hutcheson. Dr. and *Mrs. R. T. Shields (Tsinanfu) Rev. and Mrs. P. F. Price. Rev. and Mrs. D. W. Richardson. Miss Florence Nickles. †Miss Lina E. Bradley.</p>	<p>CUBA MISSION. [6] Cardenas, 1899. Miss M. E. Craig. Rev. and Mrs. R. L. Wharton Miss Margaret M. Davis. †Rev. S. B. M. Ghiselin.</p>
<p>Caxambu, 1920. Rev. and Mrs. F. F. Baker. Varginha, 1920. Rev. H. S. Allyn, M. D. Mrs. H. S. Allyn.</p>		<p>Soochow, 1872. Miss Addie M. Sloan. Miss Gertrude Sloan. *Mrs. M. P. McCormick. *Rev. and Mrs. P. C. DuBoe. *Mrs. R. A. Haden. *Miss Irene McCain. Dr. and Mrs. M. P. Young. Rev. and Mrs. Henry L. Reeves. Rev. and Mrs. H. Macey Smith. Miss Mabel C. Currie. †Miss Alma L. Hill.</p>	<p>Galbarien, 1902. Miss Mary I. Alexander. †Miss Janie Evans Patterson. †Rev. H. B. Someilan.</p>
<p>Plumhy, 1915. *Mrs. Kate B. Cowan. Campo Bello, 1912. Miss Ruth See. *Mrs. D. G. Armstrong.</p>		<p>N. KIANGSU MISSION. [84] Chinkingiang, 1883. Rev. and Mrs. A. Sydeustricker. *Rev. and Mrs. J. W. Paxton. Rev. and Mrs. J. C. Crenshaw. *Mr. and Mrs. S. C. Farnor. Rev. and Mrs. M. A. Hopkins.</p>	<p>Placetas, 1907. None. Camajuani, 1910. Miss Edith McC. Houston. †Rev. and Mrs. Ezequiel D. Torres.</p>
<p>W. BRAZIL MISSION. [9] Ytu, 1909. Rev. and Mrs. Gaston Boyle. Campinas, 1869. Mrs. J. R. Smith. Rev. and Mrs. Jas. P. Smith. Descalvado, 1908. Rev. and Mrs. Alva Hardie. Sao Sebastiao do Paraiso, 1917. Rev. and Mrs. R. D. Daffin.</p>		<p>Taichow, 1908. Rev. and Mrs. T. L. Harnsberger. Dr. and Mrs. Robt. B. Price. Rev. Chas. Ghiselin, Jr.</p>	<p>Sagua, 1913. JAPAN MISSION. [49] Kobe, 1890. Rev. and Mrs. S. P. Fulton. Rev. and Mrs. H. W. Myers. Rev. and *Mrs. W. McS. Buchanan D. D.</p>
<p>N. BRAZIL MISSION. [14] Garanhuns, 1895. *Rev. and Mrs. W. M. Thompson. Miss Eliza M. Reed. Rev. and Mrs. Geo. W. Taylor, Jr. †Mr. Langdon Henderlite. Miss Edmonia R. Martin. Pernambuco, 1873. Miss Margaret Douglas.</p>		<p>Kochi, 1885. Rev. and Mrs. W. B. McIlwaine. Miss Annie H. Dowd. Rev. and Mrs. W. A. McIlwaine. Nagoya, 1887. Miss Lelia G. Kirtland. Rev. and Mrs. R. E. McAlpine. *Rev. and Mrs. L. C. McC. Smythe Miss Bessie M. Blakeney. Miss F. Eugenia McAlpine. Rev. and Mrs. C. A. Logan.</p>	<p>Gifu, 1917. Rev. and Mrs. W. C. Buchanan. Miss Elizabeth O. Buchanan</p>

**Susaki, 1898.**  
\*Rev. and Mrs. J. W. Moore.  
Rev. and Mrs. J. H. Brady.  
**Takamatsu, 1898.**  
\*Rev. and Mrs. S. M. Erickson.  
Miss M. J. Atkinson.  
Rev. and Mrs. H. H. Munroe.  
**Marugame, 1920.**  
Rev. and Mrs. J. Woodrow Hassell.  
Rev. and Mrs. I. S. McElroy, Jr.  
**Tokushima, 1889.**  
\*Rev. and Mrs. H. C. Ostrom.  
Rev. and Mrs. A. P. Hassell.  
Miss Estelle Lumpkin.  
**Toyoahashi, 1890.**  
Rev. and Mrs. C. K. Cummings.  
**Okazaki, 1890.**  
\*Miss Florence Patton.  
Miss Annie V. Patton.  
Rev. and Mrs. C. Darby Fulton.  
Rev. and Mrs. J. E. Cousar, Jr.  
**CHOSEN MISSIONS. [78]**  
**Chunju, 1896.**  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanna A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler. R. N.  
Miss Lillian Austin.  
Rev. and Mrs. F. M. Eversole.  
Miss Sadie Buckland.  
Miss Janet Crane.  
\*Mr. J. Bolling Reynolds.  
Dr. and Mrs. M. O. Roberston.

**Kunsan, 1896.**  
Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
Dr. and Mrs. J. B. Patterson.  
\*Rev. John McEachern.  
\*Mr. Wm. A. Linton.  
Miss Lavalette Dupuy.  
Rev. and Mrs. W. B. Harrison.  
Miss Lilhe O. Lathrop. R. N.  
Miss Willie B. Greene.

**Kwangju, 1904.**  
\*Rev. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary Dodson.  
\*Mrs. C. C. Owen.  
\*Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
\*Mr. and Mrs. M. L. Swinehart.  
Miss Elise J. Shepping (Itinerating).  
R. N.  
Rev. and Mrs. L. T. Newland.  
Miss Georgia Hewson. R. N.  
Rev. and Mrs. J. Kelly Unger.

**Mokpo, 1899.**  
Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
Rev. and Mrs. J. S. Nisbet.  
Miss Ada McMurphy.  
\*Dr. and Mrs. R. S. Leadingham  
(Seoul).  
Mr. and Mrs. Wm. P. Parker (Pyeng.  
Yang).  
Rev. D. Jas. Cumming.  
\*Miss Esther B. Matthews. R. N.  
Rev. and Mrs. Joseph Hopper.

**Soonchun, 1913.**  
Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.  
Miss Meta L. Biggar.  
Miss Anna L. Greer. R. N.  
Rev. and Mrs. J. C. Crane.  
Dr. and Mrs. J. McL. Rogers.  
Miss Louise Miller.  
**MEXICO MISSION. [17].**  
**Zitacuaro, 1919.**  
Rev. and Mrs. H. L. Ross.  
Rev. and Mrs. Z. E. Lewis. San Angel  
D. F., Mexico.  
**Morelia, 1919.**  
Rev. and Mrs. Jas. O. Shelby.  
Dr. and \*Mrs. L. J. Coppedge.  
**Tuluca, 1919.**  
Rev. and Mrs. W. A. Ross.  
"Arenal" 40, San Angel, D. F.  
Mexico.  
**San Angel, D. F. Mexico.**  
Miss Alice J. McClelland.  
Mr. and Mrs. J. H. Wray.  
**Laredo, Texas.**  
Miss E. V. Lee.  
**Austin, Texas.**  
Miss Anne E. Dysart.  
**Coyoacan.**  
Prof. and Mrs. R. C. Morrow.  
Missions, 10.  
Occupied Stations, 53.  
Missionaries, 423.  
Associate Workers, 14.  
\*On furlough, or in United States.  
Dates opposite names of stations indicate  
year stations were opened.  
†Associate Workers.  
For postoffice address, etc., see page  
below.

## POSTAL RATES

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce).

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

## STATIONS, POST OFFICE ADDRESSES

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

**E. BRAZIL**—For Lavras—"Lavras, Estado do Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Estado de Minas Geraes, Brazil.

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Dor Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

**N. BRAZIL**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

**CHINA**—Mid-China Mission—For Hangchow—"Care Southern Presbyterian Mission, Hangchow, Che., China." For Shanghai—"Street address or care 20 Museum Road (Treasurers), China." For Kashing—"Care S. P. M., Kashing Che., China." For Kiangyin—"Care S. P. M., Kiangyin, Ku., China." For Nanking—"Care S. P. M., Nanking, Ku., China." For Soochow—"Care S. P. M., Soochow, Ku., China."

**NORTH KIANGSU MISSION**—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaiianfu—"Care S. P. M., Hwaiianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yen-cheng—"Care S. P. M., Yen-cheng, Ku., China."

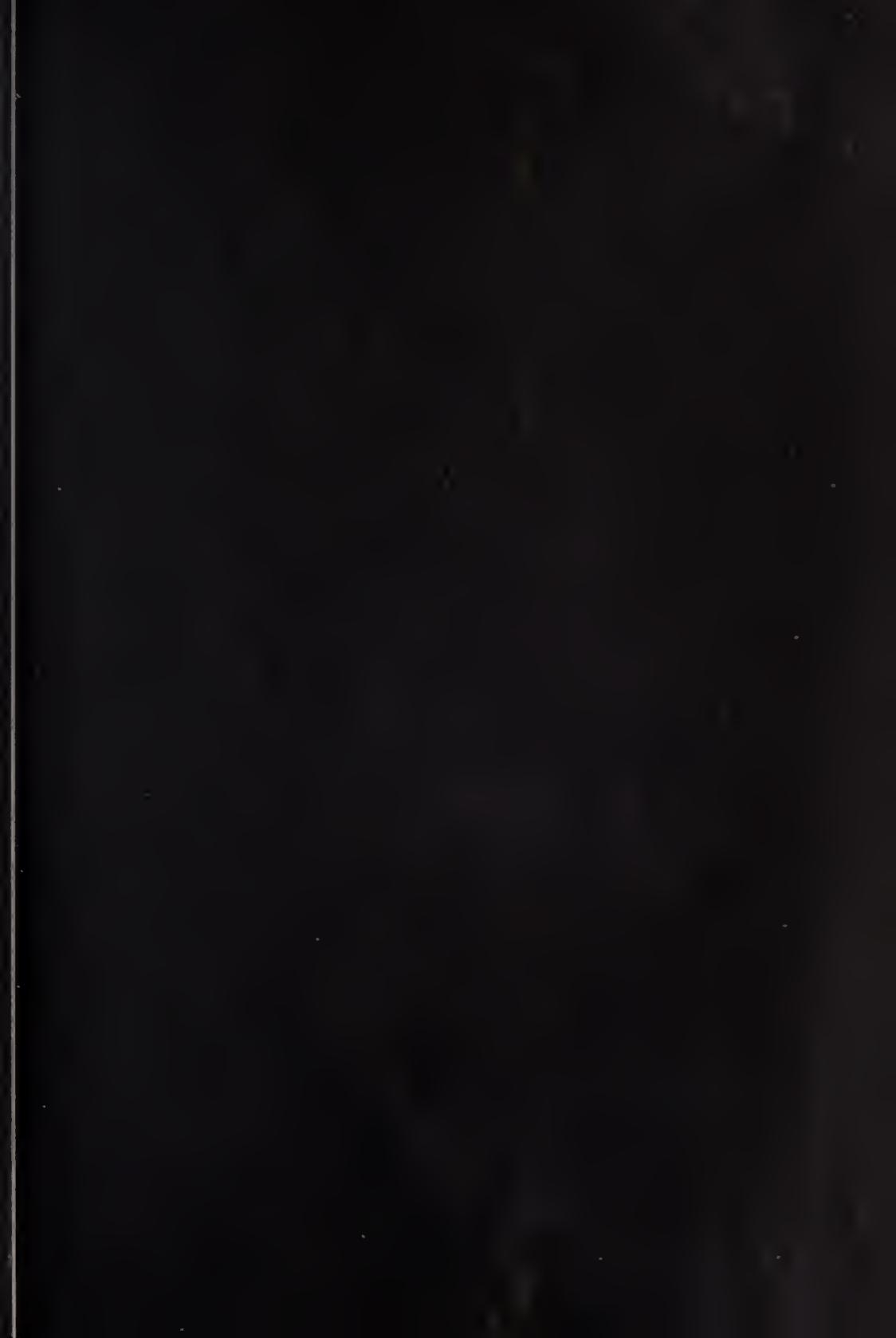
If uncertain, address care Mission Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and books, may all be sent in care of this address.

**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Plectas—"Plectas, Cuba." For Sagua—"la Grande, Cuba."

**JAPAN**—For Kobe—"Kobe, Japan." For Koehi—"Koehi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyoahashi—"Toyoahashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

**CHOSEN**—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

**MEXICO MISSION**—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F., Mexico."



Princeton Theological Seminary Library



1 1012 01465 1840

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**

***For use in Library only***

For use in Library only

